

**THE**

EMBRACING  
**THE CHRISTIAN  
TRIBUNE**

# CHRISTIAN CENTURY.

Volume XVII.

CHICAGO AND WASHINGTON, NOVEMBER 8, 1900.

Number 45.



WM. BROOKS TAYLOR.



PUBLISHED WEEKLY BY

**THE CHRISTIAN CENTURY COMPANY.**  
358 Dearborn St., Chicago.

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# THE CHRISTIAN CENTURY.

Vol. XVII.

CHICAGO AND WASHINGTON, NOVEMBER 8, 1900.

No. 45.

## The OUTLOOK.

### THE PRESENCE OF GOD.

Twice had I erred; a distant God  
Was what I could not bear;  
Sorrows and cares were at my side;  
I longed to have Him there.

But God is never so far off  
As even to be near;  
He is within; our spirit is  
The home He holds most dear.

To think of Him as by our side  
Is almost as untrue  
As to remove His throne beyond  
Those skies of starry blue.

So all the while I thought myself  
Homeless, forlorn, and weary,  
Missing my joy, I walked the earth,  
Myself God's sanctuary.

—F. W. Taber.

### The Excellence of Faithfulness.

The grace of keeping faith with self, with God, and with the world cannot be overestimated. There is no quality more desirable in a character than that of absolute reliability. It is a satisfaction to know a man of whom you can say with entire confidence "I have his word; he will not fail to keep faith with me." No excellence of gifts, no eloquence of learning, can compensate for the absence of this grace of keeping promises.

### Ignorance of the Bible.

It is worth while to go to church just as a matter of education. There are few people who habitually stay away from church who are not ignorant of some of the things even ignorant people ought to know. The Congregationalist tells of a man in Portland, Maine, who committed the rare act for him of going to church, where he heard a sermon which mentioned Sodom and Gomorrah. After the sermon he confessed that until that time he had always thought that Sodom and Gomorrah were husband and wife.

### The Greatest Weakness of Preachers.

The editor of the Chicago Journal has been making a study of church life in Chicago for more than a year and gives the result of his studies in a recent issue. He thinks the greatest weakness of nine-tenths of the preachers is lack of preparation for the pulpit. He accounts for this failure not on the ground of unfaithfulness on the part of the preachers, but says that it is due to the multiplication and activity of church machinery, which makes it impossible for the preacher to think and write such sermons as he should prepare. And no doubt many a minister is conscious of this, which suggests that a modified method of church administration must come.

### The Temper of Cuban Catholics.

The American Bible Society very properly we think, proposed to present copies of the Bible to all the Cuban teachers who visited the United States. Rev. Manuel Ruiz, a Cuban Catholic priest, who came to Harvard with the teachers, but instead of returning went to the Catholic University in Washington, has expressed his opinion of the proposition in these words: "If you persist in insulting our faith by foisting a spurious Bible on our teachers, as your likes put robbers in our Cuban

postoffices, we shall honor the Almighty by burning them, as your King James' version ancestors burned witches up your way." The temper of this priest is the temper of Catholics generally regarding the Bible. It is also an illustration of their method of arguing—passion, anger, abuse, threats, fire. Yet, nevertheless, breathing always the spirit of liberty the Bible marches on. Romanism is crumbling and pure Christianity is gaining every day.

### "Training for the Higher Life."

At the jubilee of Smith College, a very happy address was made by Dean Le Baron Russell Briggs of Harvard. The reason for women's colleges was stated in this way: "Women can do what men can; that has been proved. We do not get at what sacrifice they do it. That suggests the objection to women's colleges. To women we owe the charm and beauty of life; for this we look to women. It is the best thing in women, it is the best thing in life. In this men cannot compete with women, and women lose it if they compete with men. Here is the key to the whole question of women's colleges. They exist not to foster the competition of women with men, but for the ennobling of women as women. . . . The college sifts its men and lets through the scholars. The rank and file it must train, not for the higher learning but for the higher life." The object of the training of every man and woman should be the higher life. The profession is secondary. Life is the first question and duty follows it.

### A Curious Sect.

The Babists are a sect of people who believe that Christ is now on earth. The sect originated in Persia, where they claim 50,000,000 of adherents. This is doubtless a preposterous estimate, but reports say that there are a large number of people holding these views. There are a number of Babists in this country, one of the fruits of the World's Parliament of Religions. There are 1,200 Babists in New York, 800 in Chicago, besides colonies at Waukegan, Wis., and other places. Several rich women in this country have joined the sect. Among these is Mrs. Phoebe A. Hearst, who has millions of dollars. Mrs. Hearst writes of Abbas Effendi, the reputed Christ, after a visit to him: "The Master I will not attempt to describe; I will only state that I believe with all my heart that he is the Master, and my greatest blessing in this world is that I have been privileged to be in His presence and look upon His sanctified face. His life is truly the Christ life, and His whole being radiates purity and holiness. Without a doubt Abbas Effendi is the Messiah of this day and generation, and we need not look for another."

The value of such sects as the Babists is that they testify to an abiding desire in the people to experience reality in religion and also fulfill prophecies made by Christ. They gain power over people by substituting sight for faith. A Christ in Persia could never save the world. Only a few could come in touch with Him. A few rich who are able to make long pilgrimages, Christ Himself must learn the

world before He could save the world. It is thus He can come near to everyone.

### Division of Labor in the Church.

Dr. Morgan, it seems, will come from London to the Central Congregational Church, Brooklyn, N. Y., on the consideration that "he is to do no pastoral work whatever." He will only preach, which suggests the following homily to The Church Standard: "The distinction is a clear one and action under it may be wise and just. Christian teaching, pastoral work, administration. The gifts which lead to large usefulness and success in these three departments of service are different. If a man is pre-eminently a teacher of truth, he is not likely to be equally strong in other directions. Besides, time taken away from devotion to that in which he is highest may, on the whole, tend to a decrease of power. In our largest churches everywhere provision should, if possible, be made that strong men should work together, recognizing that there are diversities of gifts." The New Testament plan of preaching, evangelizing, and of pastoral work is perfect. It does not put pastoral work on preachers, which the churches do today, and by which they lose so much in various ways. Pulpit work alone is enough for any man and the churches today will not be thoroughly equipped till we go back to the New Testament model.

### The Telegraph in Egypt.

A telegraph from the African coast to Lake Victoria Nyanza has been completed and it will be of great advantage to the inhabitants of Lower Egypt. The natives depend upon the Nile for irrigation but hitherto they have known only a short while beforehand the condition of the waters. Since the establishment of this telegraph, giving communication with the sources of the Nile the necessary time can be given the Egyptians to regulate their supplies. Thus the scientist is one of the servants of humanity. Knowledge is precious and to be informed in time for a coming event pushes one forward toward the omnipotent.

### A New Way to Conduct Strikes.

The Western Electrician says that at the meeting of the executive board of the International Street Railway Men's association, it was proposed to use automobiles during street-railway strikes. The board approved of the idea, which was suggested by President Mahon, and authorized him to draft a plan of assessment to be submitted to the local organizations, and to get legal authority to equip and run the machines. The idea is to buy automobiles and when there is a strike of the street car men in a city to put a complete automobile service into operation at once, the men who formerly operated the care to operate the automobiles. This not only suggests a way to break the back of injustice to street railway operatives but suggests also a possible competitor of the street car in the future. It is a pleasure to get such a hint of what may come to pass for there is scarcely anything more tyrannical than the average street railway company. Anything that will destroy this tyranny and break up their often corrupt influences will be good.



## EDITORIAL.

### THE DECLINE OF THE CHURCHES.

E. P. Wise contributes an article to the *Reformed Quarterly Review* for October, on the above subject, and it has been thought of sufficient merit to be reprinted as a tract. He declares that "statistics indicate a falling off in church attendance and church membership." According to the *New York Independent*, of forty-nine religious bodies, only eight made an increase above two per cent in 1899. Five show an actual decrease, running as high as 9 per cent. This leaves thirty-six bodies making an increase ranging from two-tenths per cent to two per cent. The total increase for the year in the forty-nine so reported is 4,581 ministers, 421 churches, 277,367 members, and an average gain of one per cent.

Of course statistics do not exhibit all gains or losses. But Mr. Wise cites numerous other facts, and the testimony of such authorities as H. K. Carroll, James M. Buckley, Josiah Strong and Mr. Moody, to the same purpose. "The evidence is overwhelming that the church is not now gaining numerically. It is like a great army on the march coming to a halt, still marking time, but making no advance."

#### What Are the Causes?

The writer concedes the growth of spirituality among those who are now church adherents, the increased interest in Bible study; and the greater activity in missionary and benevolent enterprise. This would seem to make the problem still more perplexing; it is passing strange that internal conditions favorable to numerical increase should co-exist with a comparative decrease.

The causes, Mr. Wise thinks, are not to be found on the divine side of things; nor among the unsaved themselves. We find ourselves in hearty agreement with him when he says, "Yet whatever may be due to the mad passion for worldly success, to the idolatry of wealth, to ignorance of the Bible, to the power of the saloon, the encroachments of a worldly life and the decline of the home, the church ought to have such power within itself—in its preaching, its worship, its social life—as to overcome all obstacles and powerfully move the masses." More, we believe the church has this needed power, but it is too cautious to use it.

The writer mentions first, "the lack of quality in the church." It will not do to make church membership a nominal affair regardless of character. "Too much has been made of the imputation, and not enough of the impartation and assimilation of Christ's righteousness." Is the Church loaded down with unregenerate material? Lack of dependence upon the Holy Spirit is named as another cause of declining power. We agree that what is needed is a revival of sane and practical teaching on this subject.

The lessening of the authority of the Bible is given next, and this seems to be taken for granted, as largely the result of historical criticism. We do not believe that the authority of the Bible has been lessened by this nor by any

other cause. Rather, its authority increases, as it is studied and taught. Thousands are studying the Bible as never before. It is the best selling book in the market.

#### Not Christocentric.

"Another weakness is the lack of a Christocentric plea in evangelism and spiritual culture." The bodies that lack this, if such there be, will find in this lack their great weakness. You may lift up your musty creeds, but they are powerless to draw men; ancient shibboleths, sectarian war cries, and the personality of denominational leaders have lost their magnetism. What then? Are we bankrupt? Not while Christ lives, offering himself afresh, saying, "And I, if I be lifted up will draw all men unto Me." Mr. Wise deserves his name far enough to see and say, "Whatever has or has not happened, the world has swung Christward." And then he dares to add, "The organized Church has hardly kept pace with this Christocentric movement." What a pity! To think that the weary world should go groping after the Christ, and that the "organized Church" should be found unworthy and incapable of revealing Him! "Our preaching has been too dogmatic, theological, ecclesiastical and sectarian. People have tired of hearing of 'our Church,' 'our denomination,' 'our branch of the Church,' and 'our creed.' They want to hear of 'Christ,' of the 'Church universal,' of the 'kingdom of God,' of 'righteousness.' It is the Catholic spirit that will move the multitudes. This is excellent. Brethren, when the contention of the fathers is thus being taken up vigorously by thinkers in the old churches, let us beware lest we lose our dear bought catholicity, and degenerate into one of the meanest of the sects.

#### Failure to Meet New Conditions.

The Church needs a new dialect, new methods, new life. "The most serious thing in the Church's failing to adapt itself to modern conditions is its lack of social sympathy." We believe this is true; there is still much other-worldliness in the Church. Her Master and Founder exemplified the highest possible type of earth-born humanity; but she has lost hold of His ideal, and abandoned His Utopia. Her preachers are prophets no longer, but sky-pilots. She needs large revenues, or thinks she does; and like any other revenues, these must come from the present sources of wealth, monopolized by a few privileged persons. If there is injustice in social and industrial conditions, does the Church fearlessly expose and denounce it? or is she content with it, provided the despoilers say of a generous part of their gain, "It is corban?"

Mr. Wise does not, in this timely essay, mention sectarianism as a cause of Church declension, and union as a remedy. This is an all but inexcusable omission. To be sure, it is implied in one paragraph, but sturdy affirmation is what is needed. Let it be proclaimed with ceaseless iteration, a denominational church can never save the world! A divided church can never usher in the millennium! Such a church cannot even save itself. Every lack is made more fatal by division; every opposing social force is strengthened. The churches must unite in God's own time, or perish from the earth.

### HOW THEY DO.

Is it not strange that such different impressions are produced upon one by the public prayers of various preachers? It might at first thought appear that prayer is an element of the public worship which is removed from the field of criticism by its very sacredness. And yet its function is to voice not alone the mood of the preacher, but the aspiration, thanksgiving and petition of the entire congregation. In the sermon the preacher is a prophet, speaking for God, exhorting to rightness of conduct, rebuking, cheering, admonishing. But in the prayer he is a priest, bearing on his heart and in his words the life of his people. A public prayer that fails to be in some true sense representative, vicarious, must fail of its purpose. Therefore, public prayer is a matter of much greater importance than many ministers appear to appreciate. Now and again one is found who rates this function at its highest. The Visitor heard a preacher friend exclaim recently: "Four public prayers in one day! It's enough to overwhelm a man." Such is sure to be the thought of any minister who wishes to realize all there is in public prayer for himself and his people. And that means that as careful preparation should be made for the prayers as for the sermon or any other portion of the service. If this is not done, certain invariable mistakes and deficiencies appear in the prayer, which mar it and render it incapable of performing for the congregation its appointed task.

#### Long Prayers.

The first of these is the habit of making long prayers. This of course results from having nothing definite in mind, and proceeding to say the things to which one is professionally accustomed, and which may be considered appropriate. Instead of directness, brevity, forcefulness, always essential elements in a helpful prayer, there is in the opening review of the perfections of Deity the note of warning that the prayer is about to take the usual ambling gait around among the various subjects with which it may be permitted to concern itself. After the divine perfections are sufficiently amplified, the preacher starts in with creation, dipping into various episodes of Old Testament history, and finally closes the rehearsal of divine activity by sundry references to the Gospel, "for which most of all we are thankful." At this point the congregation, if standing, is likely to shift to the other foot and feel that an important point has been gained. Then begin the petitions. The preacher has a catalogue, which he can vary sufficiently from one occasion to another, but which is likely to embrace more or less fully that portion of the universe with which he is familiar, and other parts which are matters of report. The list is long, including petitions for all sorts and conditions of men, all kinds of causes, all sorts of institutions, "the president and all who are in authority" (with a hint at public questions), and our beloved land (with a dip into its history and prospects). At this stage of the proceedings one standing where he can see the audience, as the Visitor has often done, observes with interest the various attitudes of endurance, impatience, or hopelessness into which the people have fallen. Some look frankly discouraged; some have quietly slipped down to their seats; others



wear that look of suffering amazement which seems to mingle astonishment at the increasing flow of words with the scarcely suppressed exclamation "How long, O Lord, how long?" A few are apparently trying earnestly to follow the prayer in its various windings, and to enter as far as they may into the spirit of worship. And is this sort of exercise to be called prayer? This stereotyped and copyrighted affront to Heaven; this volume of unnecessary and impertinent information to the Almighty; this loose, wandering, encyclopedic and mistaken attempt to discharge a religious function for which no preparation had been made? No Robertson, Bushnell, Beecher, Spurgeon, Brooks or Moody ever prayed in that fashion.

#### How It Would Read.

The preacher who wishes to be genuinely helpful to his people in public prayer might profit immensely by a stenographic report of his prayers. How many preachers would be willing to carefully study such reports of what they have said in prayer, to detect the careless and slipshod language, the repetitions, the inconsequential and useless phrases, and most of all, the statements or petitions which they did not really mean at all, but only used because they occurred at the time, and helped to fill in? The Visitor believes that many ministers would be glad to use this or any method which would render more effective their ministry of prayer. The secret of helpful and uplifting prayer, which seems to raise a congregation into the atmosphere of true worship, is simplicity, so that the voice utters only that which is truly and deeply meant by the minister; and brevity, for no prayer can be long that comes straight from the heart, because we do not deeply feel many different things at one time. Only careful previous thought, and an emergence from the atmosphere and exercise of prayer as a preparation, can save a minister from the mistake and sin of thoughtless and ineffective public prayer.

#### THE SIGNS OF THE TIMES.

There is a feeling on the part of many that religious progress during the past century suffers in comparison with the achievements of science and the development of material resources. Have we just groined for criticising the Jews of our Saviour's time because they expected an earthly kingdom? Have we forgotten that the Kingdom of Heaven cometh not with great sounding trumpets, but without observation, and that it is not a realm but the reign of Christ in the hearts of redeemed men? We need to pray that the eyes of our understanding may be opened so that we may behold the manifestations of the Divine Spirit which is still potent in the world today.

Subsequent to that long period in which the intellect of the masses was enslaved by the church we behold an era of protest, reform and disintegration, a "feeling after God" as manifested in Jesus Christ, if haply they might find Him. Party spirit was intense and bigoted. The Divine lesson of brotherhood had been forgotten. If you could pronounce "my shibboleth" you were my brother, but if not you were as a Gentile or a publican and a sinner. But Jesus Christ has not forsaken His church, though it often made Him seem ridiculous in the eyes of the

world. After a few hundred years of division and strife and discord His followers are coming to appreciate the situation.

As it is folly to expect that the great world powers will be able to cope with the Chinese difficulty if they do not move in concerted action, so the church must fail if it does not join ranks. There are great and earnest souls in the various religious bodies who have come to feel this, and some of them very keenly; with shame-facedness they have asked the Master's forgiveness and have pledged to Him a more loyal support. They are fully aware of the immensity and magnitude of the powers of evil, but they believe that God is their shield and fortress, their strong tower and rock of defense. Let us not allow our faith to waver. The church is moving Godward and Christward with a certainty and assurance which must inspire hope in the hearts of those who can rightly discern the signs of the times.

Co-operation and federation are the two words which best express the present movement. They do not represent the ideal, but they are necessary steps we must take if we would reach the goal. It may seem to be humiliating to take but one step at a time, but as is thy faith, so be it unto thee.

A conference was recently held at Trinity Parish house, the very mention of which would have caused the greatest wonder and amazement a half century ago. It was not a large gathering, less than a hundred were present at any one session, but the tremendous earnestness made up what was lacking in point of numbers. Theological discussions would not have thrived in that atmosphere. The one question was: "How can we who honestly differ in matters of church polity and doctrine, work together most effectively for the social and individual regeneration of our brothers in the shops and factories, in the slums and on the boulevard?"

The moving spirit of this gathering was Professor Graham Taylor of Chicago Commons. His purposes and plans were heartily seconded and supplemented by E. B. Sanford, secretary Open Church League of New York City, and other interested and efficient co-workers. Such questions as the following were discussed with zest and enthusiasm: "How to discover the needs of a local field," "Church advertising," "The service and preaching to attract and hold those unrelated to the church," "Suggestions of the settlement movement to the local church," "Special work for boys and girls," "Recreative functions of the church," "Study classes," "Relation of the church to men's organizations," and "Sources and manifestations of spiritual power in the social movement of the church."

The spirit of brotherliness and good fellowship was everywhere apparent. The entire conference was characterized by earnestness of purpose and the determination to do something for humanity worthy of the name of Christ. A committee of twenty-five was appointed, representing the various religious communions and societies, which was given power to organize a "Federation of Churches and Christian Workers." The purpose of this movement is to "bring organized intelligence and love of our churches to bear upon the material, social, economic, civic and spiritual interest of the family life

of the city, and through interdenominational co-operation to meet every religious and moral need." Every denomination or religious society "under heaven," or at least in the city of Chicago, is to be included, if its members love God and are willing to work together in the service of humanity.

There are those who have lived so entirely within their own little circle that they would be astonished to know that people of other names were in love with the same Christ they love and adore. But let us not forget that the test of love is sacrifice and service. Devotion to the Lord Jesus Christ is not a pious wish, a sentimental longing, or an ethereal nothingness; neither is it devotion to forms and ceremonies (though important they may be in their place), but our insistence is that this devotion if it be sincere and genuine must find expression in our willingness to vicariously feel the burden of sin, and with Christ-like sacrifice be willing to give ourselves an offering for many. The future of this federation is big with possibilities. Shall we not ally ourselves with this movement in an endeavor to realize peace and good will among men? And may we ever pray for the day when all men shall know the Lord in their hearts' deepest experience, from the least unto the greatest.

The Boys and Girls Rally Day for America is the first offering that will be reported in the new century. It ought to be a great offering. With such a plea as we have our Home Missionary work ought to be in the very forefront, and to this end our National Convention at Kansas City passed the following resolution:

"We recommend that Boys and Girls' Rally Day for America be especially emphasized, and that all possible effort be made that the receipts of this Day may soon be as large as the receipts of Children's Day for Foreign Missions."

We urge every school that has not ordered supplies for this great Day to order at once from Benj. L. Smith, Y. M. C. A. building, Cincinnati, Ohio. The day should be made a glad day in all our schools, appealing to the sentiment of patriotism and to the sentiment of thanksgiving, and should be made a rally day for the winter campaign. No wise superintendent will neglect this splendid opportunity of helping his school and at the same time helping forward the good work of Home Missions. We heartily commend it.

The Sunday schools in 1888 sent to our treasury for Home Missions over \$400. There was inaugurated a Children's Day for Home Missions. In 1889 this day yielded an income of \$857.77; in 1890 it reached \$2,100; in 1891 it resulted in an offering of \$2,392.97; in 1892, \$2,213.05; in 1893, \$3,550.45; in 1894 the day was abolished, yet it yielded \$1,597.10; in 1895, with no day, our Sunday schools sent \$334.62, and in 1896 they continued to send \$469.36, and in 1898 they sent \$584.90 to our treasury. These offerings indicate that there is an interest in this work among our young people that should be carefully conserved. In 1899, the first year the new day was observed, the offerings from the Sunday schools reached \$1,352.66; in 1900 the amount reached \$2,778.87; it is a good day for our schools, and good for our mission work.

## Contributed

### THE BENEVOLENT ASSOCIATION OF THE CHRISTIAN CHURCH.

Dear Readers of The Christian Century: If I could only look into your eyes and speak with you heart to heart—perhaps some day we may. Until then we must use these kind friends as a medium of communication—for I have been given a little corner in this paper where I can put loving messages from time to time. I have some very important news to tell you, and hope you will always hunt until you find the place where they tuck me away. First I send "love" from one hundred and twenty-five little girls and boys who are so happy because they have found a home and some one to love them in our Orphans' Home, and they ask if you will not send money to help keep them there and to build other homes for poor little boys and girls who have no fathers and mothers. Then I send "thanks" from thirty-three little babies who but for you dear people would perhaps have been thrown in the big Mississippi river. Then ten women now have Christian sisters' arms around them, helping them to find work to support their hungry children. And now accept congratulations from three old ladies, sisters in Christ, who were the first to enter your Old People's Home. Perhaps you did not know that all this had been done with that fifty cent piece you sent in last Easter to the B. A. C. C., and you may not even know what B. A. C. C. means, and that is why I am going to send you a letter every once in a while to keep you from being so ignorant. But you are not the only one; very few of our preachers could tell you. B. A. C. C. means an association composed of members of the Christian Church who care for orphan children, little "incurables," old people of the household of faith, and poor, homeless mothers with their babies, for a time, who, but for Christian women would be friendless. Its object is to provide physical, moral, intellectual and spiritual help to all who may seek its aid. It purposes to do this in a systematic manner, under the direction of the wisest advisers of our church (I will give you their names in next letter). We do not want to displace any other organization, but to unite all benevolences under one head and board, with a systematic collection of funds to support such work. The Benevolent Association of the Christian Church was organized in St. Louis, Mo., in 1886. Its first work was to save children from disgrace and crime, and to prepare them for useful Christian lives. How far this has been successful may be judged by the work of our Orphan Home at 915 Aubert avenue, costing \$30,000, and now out of debt. We often care for one hundred and twenty-five per month. Over seven hundred children have been given to our association. Several hundred of these have been placed in Christian homes and supervised for five years. Our babies' department averages twenty-five babies a month. We have helped a great many poor women by giving them temporary shelter. Our Old People's Home was opened a few months ago. We contemplate building in Jacksonville, Ill., a home to accommodate fifty—providing you send us the money. This work has been carried on by faith and hard work. We never

know one month where the money will come from with which to pay our bills the next, "and yet Our Father feedeth them." Life membership in our association is \$25, payable \$5 annually if preferred. Membership in any one department is \$1 a year.

We have received children from twenty-one states, and sent out to homes in eighteen. We expect in time to employ a general secretary and use every exertion to establish these homes for motherless and fatherless children, and children's old fathers and mothers, in every state of the Union, with the help of Christ and His disciples, supported and controlled by our brethren.

Our work appeals to all. That we have been, and are at times financially distressed, is owing to a lack of knowledge of the work. We raised last year \$10,000, and if we wish to commence our Old People's Home must raise at least \$25,000 this coming year.

Are you, my dear brother or sister, a member of our association, can you not send us at least \$5 a year? If every member of the Church of the Disciples would send us even \$1 a year we would soon establish these blessed "homes" for Christ's helpless ones in every state of our most glorious land. Remember—"Inasmuch as ye do it to the least of these, ye do it unto Me."

Emily I. Meier, Pres. B. A. C. C.

### THE FEAST AT THE HOUSE OF LAZARUS.

Luke, 19:1-27, reports the Savior's visit to Jericho as He went from Perea to Jerusalem. The 25th verse tells that the company went on up to Jerusalem, but does not furnish any account of the feast about which I now write. Matthew and Mark also have failed to give any notice of the occasion, but proceed immediately to the record of His public entry into the Holy City. Luke is alone in giving the leaving of Galilee, sending out the seventy and the early part of the mission beyond Jordan. John, 11:55-57, tells of the condition at Jerusalem just before the Passover. Many had come there for the purpose of getting ready for it; they had to purify themselves and arrange for their sacrifices. They were excited over the things which were being said of Jesus, and were wondering if He would be at the feast. Then in 12:1-11 John gives the account of the feast made for the Master at the house of Lazarus.

#### Where the Feast Took Place.

Verses 1, 2: "Jesus therefore six days before the Passover came to Bethany, where Lazarus was, whom Jesus raised from the dead; and Martha served; but Lazarus was one of them that sat at meat with Him. If there is any doubt that this feast was at the house of Lazarus the facts related will be sufficient to prove the correctness of our statement. (1.) They came where Lazarus was. But it is said that he lived in Bethany, and anywhere in that village would answer for that. And yet those who record the feast at the house of Simon do not call it "where Lazarus was," and it is easier to suppose that the feast was at his house. (2.) Mary and Martha and Lazarus are particularly mentioned, but not in any other feast. (3.) "The common people therefore of the Jews learned that He was there; and they came, not for Jesus' sake only, but that they might see Lazarus,

also, whom He had raised from the dead," Verse 9. If a man has no hobby on hand to defend, nothing further will be needed; he will agree that the people went to see Lazarus; that they went where Lazarus would be expected to be found, hence they went to the house of that man and there was the Master. Everything shows that the feast was at the house of that faithful friend whom Jesus loved. It is in the mind by every law of narrative that he and his sisters knew where Jesus and the disciples were, knew when they would be there, and therefore prepared the feast in honor of the Master.

#### When Did the Feast Occur?

This is stated in direct terms, six days before the Passover. But the inquiry is made as to the day of the week. If we are right in supposing that Jesus was crucified on Friday then the feast at the house of Lazarus, or at any rate the day the Lord came there, was the first day of the week commonly called Sunday.

But an objection comes: "What becomes of Palm Sunday?" I have only to say, "It makes no difference what becomes of it." It is only a Romish tradition and without any foundation. Again it will be said that Sunday and Friday are not six days apart, and that, therefore, He must have come there on Saturday as that would be six days. Not so. The ordinal first, second, third, and so forth, are the same in the usus loquendi of the scriptures as the cardinal one, two, three, etc. Hence when they give a number as one, two, three, or six they counted the beginning and closing days. This is not once or twice, but always. One statement of the time of the Savior's interment was three days and nights, but they counted it fulfilled when he rose again on the third day. Hence when we count the six days we say Sunday one, Monday two, Tuesday three, Wednesday four, Thursday five, Friday six. So that just as certainly as that the crucifixion occurred on Friday, the feast at the house of Lazarus took place on the previous Sunday evening. This, too, is farther evident from the fact that the Romish tradition which has been so generally received has to dismiss one day during that week to fill up the time. Hence they suppose that on Wednesday of that week the Lord did nothing. To say the least of this it is improbable. To say the most of it is to affirm that the scriptures contradict the position by accounting for the days in succession. And still further it is not probable that the Lord and the disciples would journey on the sabbath from Jericho to Bethany, which they must have done if the tradition of Romanism is to be maintained.

We have now gained two points respecting this feast. First, it was at the house of Lazarus, and second, it occurred on Sunday evening six days before the Passover. Against this, however, there may be in the mind of some one an apparent objection; that the Master and the disciples partook of the Passover on Thursday evening and that John refers to this, 12:1-2. This is only apparent; for John does not give the Passover as eaten by the Lord. Besides he assures us that the time for the slaying of the lamb was on the following day. Compare Luke 23:54, with John 19:14, 31, 42; Mark 15:42. These reveal the fact that the day Jesus was crucified was preparation day and that the lamb should be slain



that evening. Hence we find that Christ as the lamb slain from the foundation of the world was offered at the time of the typical sacrifices. The subject is now introduced and in my next, the feast itself shall be carefully considered.

D. R. Dungan.

### THE COUNTRY CHURCH.

On visiting the church of my youth, I thought as I mingled with friends of early days, that, as long as there are sticks to whittle, sheep to raise and wool, corn, wheat and cattle to sell, there is no danger of the Disciples of that place forsaking the assembling themselves together on the first day of the week. The country church has a special social life and if its members mix religion and business together on the Lord's Day let us hope that the latter is consecrated by the former. The importance of the country church cannot be overestimated. It is the mother of them all. Whence came the elders, deacons, and Sunday-school workers in the city churches? As the city depends on the country for its material support, so it in a large measure depends on the country for spiritual support. To neglect the country church is like neglecting to care for the flow and purity of the stream at its source while turning it into irrigating channels. What memories cluster around the country church of our youth. There they come in buggies, wagons and on horseback. A lady in mourning drives up alone and as she stops in the grove and looks around a number of young men rush to care for the horse. She moves out into the graveyard and pushing her veil aside wipes away the tears shed in memory of precious country life with a Christian husband. There is a circle of boys talking about their youthful victories of the week past. Over there on the lawn is a company of mothers caring for their babes. They glance at their treasures of care and affection and by only a small effort of the imagination see them standing with the big boys and girls rehearsing, in happy anticipation of some consummation, the experiences of the week. Short sermons are not demanded and when the service is over a reluctance to part is apparent and they visit in the churchyard. The setting sun tells of evening when "work" must be done and soon there is a silence. All have gone and there is no sound save the wind moaning in the evergreens. The country church is precious in many memories.

#### Center of Life and Memory.

On traveling from Chicago to New York recently, I was interested in noticing the number of country churches and thought how much the life and memory of the community centers around its village church. Yes!

"There's a church in the valley by the wildwood,

No lovelier place in the dale.

No spot is so dear to my childhood

As the little brown church in the vale."

In these churches converts are more successful in holding on to their profession because temptations are not so strong and are less persistent. They have to do with nature and less with people. Nature never argues and thus leaves the person alone to meditate, study and receive an impression of the goodness of God. It does not perish easily because there is a kind of organic consciousness that is

not willing to die, but corporations which have no conscience are easily dissolved.

#### Some of the Needs.

Some of the needs of the country church are the following:

To increase its area, because of the increase in the size of the farms and thus of the increasing sparsity of population. Even if some must perish on this account, it is nothing against planting many others where the conditions are favorable. Again, better roads and vehicles make it easier to go longer distances and thus, if more people can come together, they can support a better building and administration. In the east electric roads make it easier to go long distances.

#### Some Helpful Suggestions.

How shall the area be increased? By letting some be absorbed in other organizations, and by school house preaching to increase acquaintance where there seems to be no competition. Distance seems much shorter when you know all the people who live along the road. The churches need more co-operation. There are too many petty jealousies between them. This prevents uniting on a preacher to serve two or more churches. There should be a parsonage and ground for gardening for the preacher and then from two to four churches loyally support a man with his residence at this fixed place among them so as to be available for sickness, funerals, weddings and the like. Instead of having preaching every other Sunday where two churches co-operate, each should have one sermon every Sunday; it may mean a little more travelling, but if the preacher is located as indicated above it can easily be done, and thus keep up regular church going habits every Lord's Day by having service one Sunday in the morning and the next in the afternoon or at night. In the many homes there are secular papers such as the *Stockman and Farmers' Journal*, but no religious paper. This shows emphasis on the wrong things as is noticed when we see a fine large barn for cattle and horses, but a little hut in which the family resides. The spiritual as well as the material needs attention.

#### Mistaken Ideas.

Some of these churches need to realize that the preacher works. Many have the idea that his labor takes place only while working his mouth in the delivery of the sermon, and calling on the sick. This is a mistake. The Jews made the same mistake in considering only physical exercise as labor. The Andover student who asked his professor if he might go a little farther than usual on Sunday to a new appointment, so as not to be away on Saturday, was answered by the remark, "The rule is as little motion as possible on the Sabbath." The minister's more arduous labors are performed in his study.

The country church is the conquering church, and, even though it lays down its own identity, the life it has started goes on doing the work of the Lord in convicting of sin and saving souls wherever her sons have gone. Levi Marshall.

### CHARACTER IN THE PULPIT.

"The man is before the preacher." The true sermon is the voice of character. The sermon is not a thing apart. It is not a speech. It is the man vocalized. Back of every great sermon is a great soul. Only

great men can be great preachers. Powerful sermons come out of powerful lives. It takes more than a pair of lungs and two hundred pounds avoirdupois to make a preacher. It takes more than nerve and knowledge and rhetoric to make a sermon. Did you ever hear a man talk about God's love with a clinched fist, or expatiate upon God's tenderness and mercy at the top of his voice? Such is no more out of place than for a narrow, self-conceited bigot to discourse upon humility and self-sacrifice. Only love can proclaim love. Only joy can declare joy. Only purity can portray purity. Impurity may talk about purity, but it cannot preach it. The preacher must be the sermon. The man must get the sermon and the sermon must get the man. This suggests the twofold source of a sermon—the Bible and the human heart. Let the preacher baptize the sermon in his own consciousness and illustrate it with the trials and triumphs of every day, and when he enters the pulpit character will have entered there, and love will glow, and joy will sing, and hope will smile, and faith will kneel and sympathy will weep, and kindness will forgive. All these will come out of the preacher's heart like morning, from sunrise.

The stream does not rise higher than the source. The sermon cannot be better, broader, larger than the man. Just here is the weakness of the ministry and the church as well. Unmanliness in the pulpit is as much out of place as ignorance behind the professor's desk, as treason in the presidential chair! Dogma without deed is dead. Creed without Christ is cant. A sermon without a man's heart in it is but an echo. Theory without practice is as near nothing as a thing can be. The preparation for sermons is threefold—study, prayer and life. Prayer is the vitality of the other two. He whose life is filled with God will always have a sermon and a pulpit, for he can produce both and he will never reach the dead line, for he will never die.

J. M. Lowe.

### THE RELIGIOUS OUTLOOK.

#### Religion in the Philippines.

The Philippines lie wholly in the tropics, reaching on the south within  $4\frac{1}{2}$  degrees of the equator. There are six hundred inhabited islands in the group. There are probably twelve or fourteen hundred others, too small to support any considerable population. The island of Luzon is the largest, being nearly the size of Cuba, but it has three times as many people. There are one and a half million Tagals alone on the island, and these are the people who are giving us our trouble. The whole group support a population of about eight millions. There is probably not a tropical region in the world that is more fruitful or beautiful. It is interesting to note that this group of islands was discovered by Magellan in his celebrated voyage around the world, in 1521, and named by him in honor of the crown prince of Spain, the sanguinary bigot and despot, since known as Philip II., he of the Armada and infamous record in the Netherlands.

#### The Different Divisions.

Religiously the people may be roughly divided into three classes. On the northern tier of islands and in and around the principal cities, they are Catholics; at the south, they are Mohammedans; in the in-



terior of the large islands they are still heathen. In addition, there are a considerable number of Chinese, who, as here, preserve their own customs and religion. As a matter of fact, though, Catholicism under Spanish rule has been supreme, so far as the government is concerned. It has been the state church, and has greatly profited by this fact. While the people are nakedly poor, the church has been wickedly rich. It took twelve years to build the Jesuit church in Manila. This church cost \$100,000, and that in the midst of a poverty-stricken population.

#### Persecution Under Spanish Rule.

No Protestant services of any kind were permitted under Spanish Catholic rule. Mr. Castells, who had an interesting article in the *Missionary Review* for July, 1898, just after the battle of Manila, is said to be the only Protestant Christian worker living who ever preached the gospel in the Philippines while they were under Spanish rule. He was there twelve years ago, and held regular, but private services every Lord's Day, both in English and Spanish, at the houses of several prominent citizens, including that of the American consul. The services in Spanish were strictly secret. He was persecuted for preaching, and imprisoned by the now infamous General Weyler, who was then governor-general of the Philippines. A few years ago the British and Foreign Bible society sent a colporteur and a converted priest to that field. The priest was killed, the Bibles were confiscated and the colporteur had to fly for his life.

#### Catholic Control of Property.

The priests and the church have owned all of the best property. The archbishop of the islands had greater authority than the governor-general, as more than one man who filled the latter office found out to his cost. No cargo could be worked in the harbor on feast days without the archbishop's consent, and no music was allowed at any house or at any port after 10 p. m. without his permission. Besides, the press was muzzled by him and at his mercy.

#### Resentment of Natives.

The feeling of the natives toward the Catholic church will be understood when it is remembered that during the insurrection against Spain whenever a church was captured it was looted, and whenever a convent was taken all the inmates, without regard to sex, were killed, and often horribly mutilated. The reasons for this feeling are not hard to see. The church has been hand in glove with the state in its oppression and robbery of the people, and in the effort, too, to suppress the rebellion many Spanish priests served as officers in the Spanish army of subjection, and one bishop laid by his mitre to take up the sword. The church's sympathy with the state can be understood best by recalling the fact that she derived a revenue of \$24,000,000 in gold from the islands.

#### Our Relation to the Islands.

Every Protestant Christian in this land must regret our present relation to the islands. It is most unfortunate that this republic has been driven to appear, in the eyes of the natives, to have taken the place of Spain. It is certain that we did not want to do that. But how to get the natives to understand our spirit and purpose, after what has happened, is the prob-

lem. We know that we honestly desire to help them, but they do not know it, and, from their standpoint, they probably cannot be blamed for not knowing it. This is not said by way of criticism of our present policy toward the islands, for there are many questions to be taken into account as to this matter. But, surely, if there is any way in the world for us to bring ourselves into better repute among the peoples there, we should make haste to do it. If we just could be sending them schools and teachers and tools and methods and books, instead of battles, I am sure that every citizen would be glad. Bibles and bullets do not go well together. Cannons and creeds have been allies many times too often now in the history of Christendom, and it is deeply to be deplored that there should be even a semblance of an alliance between them now.

Carey E. Morgan.

### CIVIC PROBLEMS

(Concluded.)

Dr. Hall then shows wherein there is a great deal of misinterpretation and misapprehension in regard to the significance of the effects of alcohol upon the vital activity of the cells, and that because there is a sparing of protein or of fat by alcohol does not show that it is a food. Like results follow after the administration of morphine. It is necessary in every case to take into consideration the vital process of the cell. It becomes clear that alcohol is a narcotic. He says:

"To demonstrate that alcohol 'spares carbonaceous and protein foods and tissues' is simply to prove that it is narcotic in its effect upon cell activity unless it can be demonstrated that the consumption of oxygen and the output of carbon dioxide are either normal or increased. But these gases are always decreased in their interchange, after ingestion of alcohol in even moderate quantities. Alcohol

then cannot be a food; it is a narcotic.

"It is thus demonstrated on indisputable grounds that the only two claims that the friends of alcohol have advanced for its recognition as food are based upon misinterpreted facts, and an archaic misconception of fundamental biological and physiologic principles."

It is then shown how alcohol affects some of the most important manifestations of life. Alcohol lessens cell activity and this lessens the generation of heat by the active tissues, and has a paralyzing action on the vasomotor centers which causes a dilatation of the vessels and an increased loss of heat necessarily follows. Even moderate doses of alcohol impair the muscular action both in power and agility. And it is said:

"Even the most enthusiastic friends of alcohol admit that in more than moderate doses it is a narcotic poison to the nervous system. But the best and latest authorities all agree that its action upon the nervous system is always that of a narcotic, whether the dose be small or large.

"Alcohol increases the reaction time, the time for discrimination and the time for decision. It makes all the nervous processes slower, but, at the same time, it has the curious effect of producing a kind of mental anesthesia so that all these processes seem to the person himself to be quicker than usual instead of being as they really are much slower. Thus a man while doing things much more slowly than before, is under the impression that he is doing things very much more quickly. What applied to these very simple processes applies also to the higher processes of the mind."

"In closing it will be interesting to set over against each other, in parallel columns, some of the demonstrated facts which we possess regarding alcohol and food in their relation to nutrition.

"The truth about:

1. A certain quantity will produce a certain effect at first, but it requires more and more to produce the same effect where the drug is used habitually.
2. When used habitually it is likely to induce an uncontrollable desire for more, in ever increasing amounts.
3. After its habitual use a sudden total abstinence is likely to cause a serious derangement of the central nervous system.
4. Alcohol is oxidized rapidly in the body.
5. Alcohol, not being useful, is not stored in the body.
6. Alcohol is a product of decomposition of food in the presence of a scarcity of oxygen.
7. Alcohol is an excretion and, in common with all excretions, is poisonous. It may be beneficial in certain phases of diseases, but it is never beneficial to the healthy body.
8. The use of alcohol, in common with narcotics in general, is followed by a reaction.
9. The use of alcohol is followed by a decrease in the activity of the muscle-cells and the brain-cells.
10. The use of alcohol is followed by a decrease in the secretion of  $\text{CO}_2$ .
11. The use of alcohol is followed by an accumulation of fat through decreased activity.
12. The use of alcohol is followed by a fall in body-temperature.
13. The use of alcohol weakens and unsteadies the muscles.
14. The use of alcohol makes the brain less active and accurate.

1. A certain quantity will produce a certain effect at first, and the same quantity will always produce the same effect in the healthy body.
2. The habitual use of food never induces an uncontrollable desire for it, in ever increasing amounts.
2. After its habitual use a sudden total abstinence never causes any derangement of the central nervous system.
4. All foods are oxidized slowly in the body.
5. All foods, being useful, are stored in the body.
6. All foods are the products of constructive activity of protoplasm in the presence of abundant oxygen.
7. All foods are formed by nature for nourishment and are by nature wholesome and always beneficial to the healthy body, though they may injure the body in certain phases of disease.
8. The use of foods is followed by no reaction.
9. The use of food is followed by an increased activity of the muscle-cells and brain-cells.
10. The use of food is followed by an increase in the excretion of  $\text{CO}_2$ .
11. The use of food may be followed by accumulation of fat notwithstanding increased activity.
12. The use of food is followed by a rise in body-temperature.
13. The use of food strengthens and steadies the muscles.
14. The use of food makes the brain move active and accurate.

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## UNITY IN CHRISTIANITY.

(Continued).

Christianity cannot be written. It never has been nor can it ever be reduced to a proposition. Botany is the science of plants. It treats of plants and undertakes to classify them, but botany can never produce plant life. Theology and the Scriptures treat of Christian life, but neither of itself can produce Christian life. Merely learning theology and the Scriptures does not make one a Christian. If their study led to Jesus, and an acceptance of Him, and an appropriation of His life, then they become useful in forming Christian character; if not, their study is useless. Pharmacy is one thing, medicine is another. Pharmacy is useful for purposes of classification, but pharmacy of itself could be of little help to a man in need of medicine. So also a system of religious teaching, whether based upon the theologies of men, or upon the Bible itself, cannot produce Christian life unless the teachings lead to Jesus and an acceptance of Him. It is Christ that makes the Christian. We reflect as a mirror the glory of the Lord and are changed into the same image. This reflection is of a person, and not of things or statements about a person. Being changed into the image of Christ implies an operation of the spirit of Christ upon the person so changed. Then, as God expressed Himself in the person of Jesus by clothing the Divine thought, in human flesh, so every Christian is an expression of the Christ life, in human flesh. As God was incarnated in the body of Jesus, so does Jesus become incarnated in the body of every Christian. A word spoken is the sign of an idea. An idea is the result of thought. If an idea is expressed in a word, we say that the idea has been born in a word. If the idea or thought be transferred into a life or person, then, in Scriptural phrase, we say that the thought was made flesh.

God has different modes of expressing Himself. In the olden time He spoke to men in audible voice, and through men whom He inspired to express His will, in legal and prophetic writings. These methods did not produce spiritual life. Paul says that if a law could have been written that could have given life, verily righteousness would have been by the law.

## Christ the Basis of Unity.

Brethren, the greatest triumph of the movement, inaugurated by Campbell, for the restoration of primitive Christianity, was seizing the idea of unity upon the basis of Christ alone. Faith in Him and obedience to His commands was made the sole requirement for church membership. The idea of church unity did not originate with Campbell. It had been ably advocated and earnestly sought for by many of his predecessors. Some had proposed union upon a Bible basis alone. But the time never has been, nor never will be, when union can be made possible upon the basis of the Bible. There have always been, and always will be, different explanations of Bible doctrines. The rule of interpretation adopted by the Roman Catholic Church, that the Pope alone is final authority, upon all matters of interpretation, furnishes the only ground upon which unity, upon a Bible basis, can be maintained. When the Protestant Church shall see with Paul and the teachings of Jesus, that unity is only made practicable in Him, and when it shall see that everything of a propositional char-

acter must yield and bend and break till all be swept from the earth for Him, then, and only then, will the forces of Jesus be marshaled in one common brotherhood. Then will "we, being many, be made one body in Christ."

## Opinions as Fundamentals.

At different ages, beginning with the Council of Nice, men have declared their opinions upon what they regarded as fundamental truths, as stated in the Bible. These declarations have given to the world its many creeds, each of which has become the foundation of some particular sect or denomination. Thus, the Lutheran Church is founded upon the Augsburg Confession; the Presbyterian upon the Westminster Confession; the Methodist Church upon its twenty-five articles, and the Episcopal Church upon its thirty-nine articles, all of which it is claimed by the different parties is founded upon the Bible. These different creeds are made subjects of faith and inflexible standards and tests of church membership. Now, if it were true that all of these creeds were doctrinally sustained in the Bible, still it would not follow that belief of them would bring salvation to the believer. Creeds are all doctrinal and propositional. The only ethical creed in the universe is Jesus. Salvation is nowhere promised in God's book for the belief of any statement whatever. The Bible does not promise salvation for belief of the Bible itself. The inability to differentiate between the true object of faith and the writings and statements and propositions concerning that object, has led to all the divisions in the Christian Church. The church, or kingdom of God, does not rest on any statement or doctrine or proposition whatever. It has for its foundation a person, a life, a Being, which can never be expressed in words. God Himself could not express the true object of faith in words. It had to be expressed in a life and that life was Jesus. Faith in Jesus, the Son of God, alone can save the soul. Faith as expressed in a creed, a statement or a book cannot save any one. Salvation is not promised in the Bible upon condition that any statement or proposition be believed.

(Continued in next issue.)

Christian World." This indicates a trend in religious journalism which all the high class papers are following. The magazine form is in great favor with advertisers, and "The Congregationalist" is to be congratulated on its successful venture. It never has been a narrow sectarian journal.

In a brief editorial comment on a recent Christian Science meeting in this city "The Interior" says: "We may with much certainty conclude that such an abnormal phenomenon is ephemeral in its nature." This has all along been the belief of the editors of this journal. We look forward to the time when the splendid temples dedicated to this ancient folly revamped will be owned and occupied by Christian churches.

Prest. Eliot of Harvard University, Dr. Albert Shaw and Hon. Chas. A. Towne discuss campaign issues in the Oct. 20th issue of "The Outlook." This journal aims to present both sides of every question.

"The Republican Outlook," by Senator Nathan B. Scott, and "The Democratic Outlook," by Congressman J. D. Richardson, are leading articles in last week's "Independent." Like "The Outlook," "The Independent" advocates the re-election of President McKinley. To make such journals partisan in their editorial policy seems to be a procedure the wisdom of which is at least questionable.

"The Biblical World" for October contains an interesting article by Rev. G. S. Rollins on "The Principle of Adaptation in Revelation." In the course of his discussion he says: "A clear interpretation of early Christianity requires familiarity with Judaism and Roman paganism. . . . If we turn to the New Testament we shall find that Jesus imparted truth to His disciples as they were able to receive and appropriate it." There is the usual number of book reviews, and the editorial notes are strong and timely.

"The Standard" (Baptist) has completed its 47th year, and yet bears every mark of youthful vigor.

Among quarterlies in its particular field "The Journal of Political Economy" holds front rank. University of Chicago Press, Chicago, Ill., \$3.00 a year.

Perhaps the most lucid and important discussion of the "negro question" that has appeared in an American periodical for many years is the opening symposium of the November Arena. There are four debaters—two distinguished colored men and two white men thoroughly familiar with the facts of our domestic race problem. In this presentation of "both sides," which is a characteristic feature of the Arena, the reader is enabled to form an intelligent and accurate opinion on a pressingly vital topic.

The importance of Physical Culture is gaining more and more attention both in the public school and in the home. The little book on Physical Culture by B. F. Johnson and published by the B. F. Johnson Publishing Co. of Richmond, Va., is a model on this subject. The book is not only beautiful in its mechanical make-up but its contents are eminently practical. Johnson's Physical Culture should be in every home where there are any children. The price is exceedingly low for such a fine book and would make a good and valuable Christmas gift for any boy or girl. The illustrations are especially useful. (Supplied by the Christian Century Co.)

## BOOKS...

## CURRENT LITERATURE.

A new story by Rev. Chas. M. Sheldon, "Born to Serve," is the fruit of his study of the servant girl problem. It will be read in Berkeley Temple, Boston, on four successive evenings during the first week in December, and in Plymouth Church, Brooklyn, during the second week. The proceeds will be used to establish a training school for servants in Topeka, Kansas. The story will be published as a serial, beginning Dec. 6, in "The Christian Endeavor World."

A late number of "The Churchman" presents a thoughtful article by Robert E. Speer on "Missionaries and Their Rights." "What rights the missionary has is one thing; what he will do with his rights is a different thing." Epiphanius Wilson, M. A., a well-known writer on Dante, contributes a finely illustrated article on "Dante Memories," in the same number.

"The Congregationalist" has begun to publish the first of the month number in magazine form, taking the title, "The



## Woman and Home.

### CHRISTIAN WOMANHOOD.

Helen E. Moses.

#### OUR MISSIONARY OUTLOOK.

national convention at Kansas City—that make known the Gospel of Christ—that was the keynote and watchword of each session, whatever missionary organization was in charge.

The Christian Woman's Board of Missions was not an exception to this rule. Opening the convention it gave the first

It was the joy of Paul, the great missionary apostle, that through those he had brought to Christ, his Divine Master was made known throughout the then known world, and through this knowledge man was coming to his rightful heritage of strength for service to God.

The spirit of Paul was manifested in our rallying cry for larger effort for Christ and His church in all lands. Its plans for the year contemplate enlargement in every field it occupies.

#### The Home Field.

Beginning with the home land, the board has already planned for enlargement and is to assist the American society in city evangelistic work in Chicago, is to take up work in Southern California and is also to assume the work of the board of negro education and evangelization. The American society is to assist the Christian Woman's Board of Missions in bearing this great responsibility until time has been given for it to adjust itself to this new work. The American society is to pay toward its support during 1901, \$4,000, during 1902 \$3,000, and during 1903 \$2,000. It is expected by this time the woman's board will be able to take the entire financial responsibility of the enterprise. By this action the woman's board has placed under its care the Louisville (Ky.) Bible school, the Southern Christian Institute of Edwards, Miss., and the Lum school of Alabama. Bro. C. C. Smith, so long secretary of the board of negro education and evangelization, will become a missionary of the Christian Woman's Board of Missions. His knowledge of the negro work will be most valuable to the board in its new responsibility, and it is very fortunate indeed to secure him as a missionary.

To note that in addition to this new work the woman's board assists twenty-three of our sisterhood of states in the preaching of the Gospel, besides supporting two mountain mission schools, one Chinese mission and Bible work in three state universities, is to realize that the women of the Church of Christ appreciate the value of winning America for Christ.

#### Porto Rico.

Being the first Protestant missionary organization to begin orphanage work in Porto Rico, the board is planning to enlarge its sphere of usefulness in Bayamon, and will soon send out another missionary to serve as a teacher in their orphanage school. There are now 28 children in their orphanage, and they hope soon to have 50. The orphanage is the pride of the town, and each stranger arriving in Bayamon is sure to be invited to visit it. Many favors have been received for it from the Ladies' Aid so-

cietly of Porto Rico and from Dr. Jose Barbosa.

#### Mexico.

The convention was much pleased with the progress made in the work in Monterey, which is a very important center. Recommendations were made looking toward the purchase of property, and as soon as sufficient progress has been made in the development of the work steps will be taken to secure a building site. Our country should never forget the debt she owes her sister republic, Mexico, and should not rest until she has given her that which alone will pay it—the Gospel of Jesus Christ.

#### India.

The report of the committee on India recommended the sending out of five new missionaries during this year, four to Bina (which station will soon be vacant, as with the close of the calendar year, for good reasons, Brother and Sister Mitchell will no longer serve the board) and one for Mahoba, as two of the force of that station are now in the home land and another will be here ere the close of the present missionary year.

When the report of the committee was read, Miss Mary Graybiel, one of the pioneer missionaries to India, declared it inadequate, and moved to amend it by adding that six missionaries be sent to the Hamir Dur district. This amendment carried, so the aim will be to send out eleven missionaries to India this year, provided the offerings are sufficient.

#### Jamaica.

This mission sent to the convention the best report in its history. The stations are well manned. The new missionaries, Louis Thomas and Arnold Shirley, who were sent out last July, are doing good work. It is planned to erect a mission house at King's Gate, and a school house at Mannings Hill during this missionary year. Two native Jamaicans are now at the Southern Christian Institute for training, and will become missionaries to their own people as soon as they complete their course of study.

#### Our Obligations.

As each field is considered one is made to exclaim: "Today is the day of opportunity here! The work must be enlarged here, we dare not neglect such an opening!" This is true, to neglect to enter the doors open to us, because of our plea, is to refuse to accept from God the answer to the prayers of our fathers, who so nobly ushered in the restoration movement, and is to invite Divine displeasure. If we do not become the most missionary of all who are following the gleam of God's truth, we will be unworthy the name we bear, unworthy the truth we claim to discern and unworthy the One who with shining face is beckoning us up the heights of service.

### Beware of Ointments for Catarrh that Contain Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by P. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle. Hall's Family Pills are the best.

## ROYAL Baking Powder

Makes the bread more healthful.

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#### A PROMISE TO A MOTHER.

While drinking whisky was the fashion all about him, Abraham Lincoln never forgot his dead mother's request to close his lips against intoxicants. Once, when he was a member of Congress, a friend criticised him for his seeming rudeness in declining to test the rare wines provided by their host, urging as a reason for the reproof, "There is certainly no danger of a man of your years and habits becoming addicted to its use."

"I meant no disrespect, John," answered Mr. Lincoln, "but I promised my precious mother only a few days before she died that I would never use anything intoxicating as a beverage, and I consider that promise as binding today as it was the day I gave it."

"There is a great difference between a child surrounded by a rough class of drinkers and a man in a home of refinement," insisted the friend.

"But a promise is a promise forever, John, and when made to a mother it is doubly binding," replied Mr. Lincoln.—Youth's Temperance Banner.

HE IS NOT THE MAN he used to be. I should hardly have known him, he has fallen away so much. What a lesson in those words, and yet, we hear them nearly every day! Not really sick, but ailing; losing flesh—dispirited, melancholy. How many are there not in just that condition? A word of encouragement, a little timely advice to commence treatment with a reliable remedy such as Dr. Peter's Blood Vitalizer will quickly change the aspect. It puts life into the blood, health into the body, and imparts vigor to all who take it. A record of over a century's use has demonstrated its merits as a health-giving preparation. Sold to the people direct or through local agents by the proprietor, Dr. Peter Fahrney, 112-114 S. Hoyne Ave., Chicago, Ill.

### FREE! WHOLESALE BOOK CATALOG

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## Notes & Personals.



Boys and Girls' Rally Day ought to be a high day.

C. B. Dabney of Milton, Ill., reports one baptism at Montezuma, Oct. 28.

Fred V. Loos of Liberty, Mo., is making stump speeches for the Democratic party.

Mrs. Al. Short is the successful superintendent of the Sunday-school at DeSoto, Mo.

Bro. W. H. Harris of Grant City, Mo., filled the pulpit for Bro. Hunt at Savannah, Nov. 4.

J. M. Vawter of Lawson, Mo., was elected a member of the state board, vice T. P. Haley, resigned.

S. E. Fisher has just closed a good meeting at New Union, Ill., with 9 additions, all heads of families except 3.

Bro. W. T. Ratcliff of Central Christian college, Albany, Mo., is unable to fill his appointments because of sickness. He is slowly improving.

F. G. Tyrrell will spend the last three weeks of November lecturing in Iowa and Minnesota. His work is being received with marked favor.

Bro. J. M. Helm of Vanceburg, Ky., closed a meeting at Springfield, Oct. 17, with 14 additions. It was considered a most excellent meeting.

C. G. McNeill, for two years state secretary of Wisconsin, may be had for a few meetings before locating again. Address him at Milwaukee.

Bro. R. A. Gilcrest, A. M., formerly of Eureka, Ill., has located at Albany, Mo., and will take up the financial work with Central Christian college.

At last report the meeting at Grant City, Mo., conducted by Bro. Hunt of Savannah had resulted in eight accessions—three by confession.

L. T. Faulder has just closed a most prosperous year with the church at Sidell, Ill. He reports three confessions there at regular services, Oct. 28.

The meeting at Indianola, Ill., is progressing nicely. Large crowds, splendid interest. Two weeks old with 20 additions. Bro. Spicer is the preacher.

J. P. Davis of Fairfield, Neb., will engage in evangelistic work this fall and winter. He is highly commended as a preacher and Christian gentleman.

Bro. Ellis B. Harris of Albany, Mo., preached at Hopkins, the first Lord's Day. The pastor, Bro. Ferguson, will return from his trip to Europe about the 15th of November.

J. B. Briney may be drawn into a debate with J. N. Hall, Baptist, at Piedmont, Mo. If there must be a debate, we are perfectly willing to have J. B. Briney represent us.

Levi Marshall of Hannibal, Mo., is managing a lecture course in the opera house. Gen. John B. Gordon, Geo. H. Coombs, Frank G. Tyrrell and Col. W. J. Ham are the spell-binders.

It is rumored that A. B. Moore of Macon, Ga., may engage with the Nebraska state board if he is not persuaded to take a pastorate. Mr. Moore is one of our most efficient preachers.

Bro. J. W. Camp, one of the elders of the church at Lynnville, Ill., is soon to be ordained to the ministry and will likely become pastor there when Bro. A. R. Adams closes his work.

Bro. M. S. Jameson of Albany commenced a protracted effort at Central Christian Church, Harrison Co., Mo., November 4. Bro. Jameson is a live man and will no doubt do the church a good work.

D. S. Henkel held a meeting recently at Antioch, the pioneer church of Page Valley, Va. There was good interest and attendance, and two baptisms during the meeting. Bro. Henkel has been called to serve the church there regularly.

Last week the typist made our correspondence from Springfield, Ill., say the church there made an offering of \$15 for charity when it should have read \$115; also "three churches of Sangamon county" should have read "the churches, etc."

K. W. White reports seven additions at Salisbury, Mo., Oct. 28th. They are to begin a meeting there soon with Bro. Geo. E. Prewitt of Brunswick, Mo., as evangelist. Two months ago they organized a Junior C. E. and since then it has doubled its membership.

In a recent issue the typist made us say that "Bro. Olmer and wife of Lagoda, Ind.," when it should have been Bro. Oliver and wife of Ladoga, Ind., who were exhibiting the novel index of the Bible by which reference is made at once both to the chapter and book.

Rev. H. C. Combs' meeting at Fitzgerald, Ga., where Mr. Moody ministers, still continues. It has been a glorious meeting in many respects. Quite a number of old and middle aged people have confessed Christ. Fifty-two additions at last report and increasing every day.

E. W. Bricket, who recently accepted a call to the pastorate of the East Side Church of Des Moines, Iowa, wrote as follows Oct. 28: "The Lord is wonderfully blessing the beginning of our labors here. Ten accessions yesterday and one the Sunday before. Under God we are expecting great things."

A. D. Skaggs of Portland, Oregon, reports the work there in good condition with additions almost every service. They expect to dedicate a new church in December and be free from debt. Bro. Skaggs held a seven days' meeting recently at Rocky Point and baptized 8 persons and organized a church with 40 members.

Bro. N. J. Wright closed a three weeks' meeting at Dalton City, Ill., Oct. 30, with four additions. Sister Brickert of Des Moines, Iowa, led the singing and delighted the audiences with her solos. While the number of additions was not large the meeting was considered a success as the church was greatly encouraged and strengthened.

J. Will Walters of Bedford, Iowa, writes as follows, dated Oct. 29: "During the past few weeks I received a number of calls for protracted meetings, but the building of our new church consumed all of my time. Hence I had to refuse. I will be able to hold one meeting this fall or winter away from my home field. Any church wishing my assistance can address me here."

The preachers of eastern Iowa have organized a ministerial association for the purpose of pursuing a systematic course of reading for the study of sociology and social problems.

After the winter's course of reading there will be a meeting and program for discussion. There are no "initiation fees" and any preacher in eastern Iowa who will

follow the course of reading may become a member. C. C. Davis, 1523 Grand avenue, Davenport, Iowa, is secretary. Bro. Davis is very anxious for all those who will pursue the course to communicate with him.

We are pleased to call attention to the advertisement on another page of the "Moods of Music," by T. H. Stark and Henry S. Sawyer of Chicago. We are personally acquainted with these gentlemen and it gives us pleasure to commend them to churches desiring entertainments. The program "Moods of Music" is a very unique and interesting arrangement and is sure to delight an audience.

The church at Springfield, Ill., where Jay Elwood Lynn is pastor, made an offering of \$60, Sunday, Oct. 28th, for rebuilding the Christian churches damaged by Galveston storm. A few weeks ago they took up an offering of \$110 for work of charity during the winter. This church publishes a weekly leaflet containing the regular and special announcements of the church, order of service, etc. It is one of the neatest that comes to our office.

The 90th birthday of Dr. John B. Vivion was celebrated at the home of his son, J. G. Vivion, at Galesburg, Ill., Tuesday, October 23. Bro. Vivion was the founder of the church in Galesburg and knows well the trials of the church in the early days. On the occasion a company of the older members of the church gathered and spent a pleasant evening. Many complimentary words were spoken and letters read concerning the character and work in Galesburg in such a prosperous condition after the many years of struggling through which it passed in the experience of himself and others.

The West Side church was dedicated last Sunday by Z. T. Sweeney. The day was a great success in every way, and the new building is one of which the Disciples of Christ in Chicago are justly proud. The three services of the day were attended by large audiences and the programs were carried out most successfully. Z. T. Sweeney delivered an address in the morning and also in the evening. In the afternoon there was a union communion service of all the Disciples of Chicago, at which H. L. Willett delivered an address. There was a call made for \$3,600 and \$5,700 in pledges was raised. The West Side church is now proud of the best building owned by our people in Chicago.

Sumner T. Martin writes as follows from Omaha, Neb., dated Oct. 29: "A fine young man and young woman turned to the Lord yesterday. These make 65 added since I came, April 1st, about half being baptized. Sunday-school yesterday in spite of rain, largest for months. Offering, \$3.26—best for years. The Bible School is planning to observe with appropriate exercises and a handsome offering 'Children's Rally Day for America.' I hope it will be observed in many thousands of our schools. On next Wednesday night we are to have an "Echo Meeting" of the Kansas City Convention. All sixteen of our delegates (who can make a better showing than that 200 miles from K. C.?) will have part in the program. On Friday afternoon at the First Church a union meeting of our three auxiliaries of the C. W. B. M. is to be held. I am to assist Bro. Howard Cramblet and the South Omaha Church in a meeting beginning Nov. 12."



## At the . . . . . . Church

"Be each day's record such a one  
That you may well be proud;  
Give each his right, give each his room,  
And never try to crowd."

### FIVE MINUTES' SERMON.

\*Be ye thankful.—Col. iii: 15.

Against all of our complaining and fault-finding, I lay this little sentence—"be ye thankful," for in no condition that comes into our lives are things so wretched but that the Christian can lift up his heart in thankfulness to God, who lives and is the rewarder of them that diligently seek Him. When the early settlers in New England were in a state of great despondency it was proposed to proclaim a day of fasting throughout the colony, when an old farmer arose in the assembly and warmly protested, showing that they had much to be thankful for, and instead of a day of fasting they should have a day of thanksgiving. This marked the beginning of a national custom. When things seem all weary with us, let us remember, with Mrs. Browning, that "the blue heaven is larger than the cloud." God lives in spite of the world's storms and human defects, and it requires no telescope to find His light and love, for it is in God that we live and move and have our being. Stop fretting, stop complaining, stop frowning, and instead of these things that make you poor and wretched, learn to look up and live. Plato thanked God for three things, and these were: First, that God created him a man and not a beast; second, that he was born a Grecian and not a barbarian, and third, that not only so, but a philosopher also; but the humblest Christian can pass by these conceptions of thankfulness and thank God, first, that God created man in His own image; second, that though man sinned and marred the image, God so loved him as to give His only begotten Son to save him, and third, that because man is unable to keep himself, God has promised to keep and never leave him, and God is doing it. I have said nothing about God giving us wealth or friends or position; whether He gives these or not is of little concern, but the three reasons mentioned are enough to make us happy whether we are in poverty or pain.

In prayer do not complain to God of your hard lot; neither do this in conversation with your friends, but keep an unflashed eye on God and His goodness to you and the burden will seem lighter and the cloudy days will melt away. When a patient is lying ill the physician does not tell the condition of his heart by the words from his fever-parched lips, but by the pulse, which beats in his arm, and so we must conclude men's thankfulness by their lives rather than by their professions. Because other people are ungrateful to us for some little kindness is no reason why we should be ungrateful to others and to God. Remember every kindness done to you, and if in after years that person who has done you good becomes your enemy, try to bury the wrongs, but labor earnestly to keep alive the kindness that has been done you. Be thankful at

\*This is the golden text for the Sunday school lesson for Nov. 18, 1900.

every cost and let no one outdo you in appreciation. These things are the first letters in the Christian alphabet. Be quick to show appreciation of favors and mark them boldly in your calendar. Remember that every good gift comes from God, though human hands may have laid it in your lap, and, above all, remember that not only the servant must be thankful, but the master who gave the gift or opened the way or whispered the needed word. Thanksgiving is the heart's offering to the Almighty.

O Lord, receive our thanksgiving and quicken all that is within us to praise Thee continuously. Amen.

### BIBLE SCHOOL.

The Ten Lepers Cleansed: Luke 17:11-19  
Nov. 18.

Golden Text: Be ye thankful.—Col. 3:16.

The cleansing of the ten lepers is one of the three great miracles which marked the closing weeks of our divine Lord's ministry. The other two are the healing of the blind man at Jericho and the raising of Lazarus from the dead. The events of this lesson occurred probably in March, A. D. 30, about two months later than the events of our three last lessons. Jesus is now on his last journey from Galilee to Jerusalem. As he passed along the border between Galilee and Samaria, where, in spite of the prejudices which existed between the inhabitants of those countries, the suffering lepers would mingle together, ten lepers met him. Nine of them were Jews and one was a Samaritan. "And when He saw them, He said unto them, 'Go show yourselves unto the priests.' And it came to pass as they went, they were cleansed." It was necessary for the priest to pronounce them clean before they could mingle in the society of their friends. The grateful Samaritan turned back and gave the clearest evidence of his gratitude, but the nine Jews did not return to give glory to God.

#### Leprosy a Type of Sin.

Leprosy is a living death and it has very fittingly been taken as a type of sin. It is God's language describing the hideousness of the effect of sin upon the soul. Thomson who wrote the *Land and the Book* says: "The hair falls from the head and the eyebrows; the nails loosen, decay and drop off; joint after joint of the fingers slowly falls away; the lips, the nose, the tongue are slowly consumed, etc." So sin gradually eats into the soul, destroying love, faith, hope, joy, and life itself. Sin, like leprosy, is very slow and deceitful in its workings; it is incurable except under the hand of the Great Physician; and it separates the sinner from his friends in this life and in the life to come.

#### Faith Shown by Obedience.

Painfully realizing their sad plight, these poor wretches cried with hollow, hideous voices, "Jesus, Master, have mercy on us." He said unto them, "Go." It was as they went in obedience to His command that "they were cleansed." It was after Naaman, the captain of the Syrian host, had dipped in the Jordan several times that he was healed. We can only show our faith in our Lord and Master by our obedience to His commands. The man who believes with all his heart that

Jesus is the Christ, the Son of God, will not hesitate to put on Christ in baptism. He will be buried with Him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so he also may walk in newness of life.

#### The Sin of Ingratitude.

Nine persons supplicate God in sorrow where one shares with God His joy. Nine sufferers pray to Christ for succor where one praises Him for success. Gratitude is a beautiful but rare virtue; ingratitude is a base but too frequent sin in the best of us.

"Blow, blow thou winter wind;  
But thou art not so unkind  
As man's ingratitude."

Charles A. Young.

University of Va.

### CHRISTIAN ENDEAVOR.

WHAT INTemperance COSTS OUR NATION.

Prov. 23: 1-7, 15-21. Nov. 18.

Conservative statisticians compute the direct and indirect cost of rum to be three billions of dollars annually. This is more than we pay for bread, churches and schools combined.

Intemperance is costing Columbia a higher rank among the nations of earth than she now holds. Nations fly on wings of enterprise and righteousness to their highest destiny. They never reel there.

Helen Gouger asserts that in one year she read press notices of the murder of twelve hundred wives and children by drink-crazed husbands. This awful record is charged up against any attempt our nation may make to show cause for divine favor.

Politicians eloquently portray the calamity that would come upon us at the result of a "debased currency," and yet they do not so much as lift a finger to save us from the worse calamity of the debased citizenry always produced by intoxicating drink.

In summing up the cost of intemperance to our land, we must not omit that long line of one hundred thousand men who annually struggle over the cliff of drunkenness into the abyss of awful death. Nor must we leave out the other hundred thousand doomed for next year's dread tribute, whom intemperance has already incapacitated for useful or honorable employ.

The partnership existing between the government and saloon keepers was resorted to as an expedient to pay off the war debt incurred in freeing the slaves. The debt is being paid, but it is at the cost of the self-respect of the Republic. Would that we had the spirit of ancient Thebes! Their city walls were leveled by Alexander. Phryne, a celebrated courtesan, proposed to rebuild them at her own expense, if permitted to inscribe on the gates: "These walls, destroyed by Alexander, were restored by Phryne, the courtesan." Her proposal was indignantly spurned by the virtuous Thebans, and it was one of the brightest deeds in their history.

It is at the cost of a marvelous decline from their high spirit that we have let King Alcohol write across our liquidated



national indebtedness, "This debt, created by humanitarianism, was paid by rum, the dehumanizer."

Intemperance costs our countrymen the highest success in the various vocations of life. If the tippler is a printer, he will be a tramp printer. He will never read his name in bright gilt letters, "John Jones, Printer and Publisher." If he is a mason and has employment, he will be directed to build up the inner walls, and not to make beautiful corbels or turn the majestic arch. He will never spell out on his signboard, "William Rowe, Master Mason and Contractor." If he is a lawyer, he will be known as a pettifogger. His office will be the corridor of the courthouse; his practice will never seriously interfere with his bibulous habits. Yes, gaunt spectres of mediocrity and want are leering on every youth looking on the wine when it is red. Geo. L. Snively.

### PRAYER MEETING.

#### THE WISE CHOICE OF THE YOUNG MAN MOSES.

Deut. 34:10-12; Heb. 11:24-47.

We must know humanity as individuals if we would be charmed and interested. We must become acquainted with their motives and know what has been the crisis and turning point in their lives. There are many who have lived in the past whom we would have esteemed it a great privilege to have known personally; but we have not had that opportunity. Let us not, therefore, forget the work that history has done for us in preserving the name and memory of the world's great heroes.

With what pleasure and delight does the earnest student of God's word read the eleventh chapter of Hebrews and contemplate the lives of those ancient worthies! With what a great cloud of witnesses are we surrounded! What long line of events does a single name suggest and what great idea does it stand for in the unfolding of the Divine Plan!

Where can we turn for a more interesting study this hour, and with what character of early Hebrew history can we more profitably renew the acquaintance than with Moses, the servant of Jehovah? Few appreciate how much is involved in that word "choice." Upon it hangs usefulness and destiny. Motives to action are constantly pressing upon us. Shall we choose the higher one and reject the lower, or shall we become the slaves of lust and greed?

Think what Moses put aside when "he refused to be called the son of Pharaoh's daughter, choosing rather to be evil entreated with the people of God than to enjoy the pleasures of sin for a season"; not as viewed from the standpoint of the future, for a righteous choice is always a wise one. But behold the courts of Pharaoh with all of their elegance and splendor; Egypt at that time one of the great world powers; pleasure beckoned to him, opulence awaited his coming and earthly ambition satisfied, if he would but turn away from her who gave him birth, forget his people and disown his God.

A very little thing for some people to do. Alas how many are doing it in some form or other every day! If we could only get them to stop and count the cost, and look unto the recompense of reward,

perhaps they could be influenced to trust in Jehovah for strength, and suffer if need be with the people of God in the doing of the Divine Will.

This man who afterwards became the great leader and lawgiver belonged to a race of slaves—oppressed and cruelly treated by the Egyptians. They must do hard and laborious work in the building up of the Egyptian civilization. What must have been the feelings of Moses when he saw how his first efforts were received and how his plans were thwarted? He must flee from home and become a stranger and a pilgrim for a time. He must go through a severe discipline; the curriculum of the desert must do for him what the wisdom of the Egyptians could not. What an opportunity was it for him to be taught of God and to be prepared for his great life work. He hesitated to return to Egypt to undertake the great task of deliverance; and well he might. But he was such a one as God could use. What an example he should be for us in the doing of the Divine Will. He was a good leader of his people because he was willing to be led by a higher power.

Let us not forget that Moses was a man of like passions with ourselves and that God will be with us and choose us if we but choose Him just as surely as He was with Moses. How infinitely greater will be our life if we but count the reproaches of Christ greater riches than the treasures of this world. F. F. G. Nov. 14.

### C. E. READING COURSE.

Articles in this column are supplementary to the handbook of the Bethany C. E. Reading Course. Full information regarding the course may be obtained from J. Z. Tyler, superintendent, 738 Republic street, Cleveland, O. The books and supplies for the course may be obtained from The Christian Century Company.

#### HOW TO STUDY THE HISTORICAL BOOKS OF THE OLD TESTAMENT.

1. Before beginning, supply yourself with tablet and pencil, and make a free use of all the best helps you can get, including the standard reference books in your library, and especially the handbooks of the Bethany C. E. Reading Courses.

2. Always use the very best teachers' reference Bible with the helps, and learn many things which are explained in the margin of your Bible.

3. Analyze each book separately on taking it up, and find out the meaning of the names given to each book, and why these names were given; also learn the authorship, date, and circumstances under which each book was written as far as is possible.

4. Learn the contemporary history while studying each book. Find out who were the contemporary kings and rulers of the surrounding nations and tribes, and gather all the information you can concerning these.

5. As you study, note especially the ancient manners and customs of the people, and look up these subjects in your standard reference books.

6. Study with special reference to the time in which the events occurred; in other words, make a careful study of Bible chronology. In studying the great events, write down the time as far as is possible, and get the time fixed well in your mind. When you are reading any-

thing in history, ask yourself, When did this occur? Under which dispensation was it? Did it occur before or after the flood? Before or after the Exodus? How long before or after the captivity of Israel? How long before or after the captivity of Judah?

As a convenience to Bible students, we will here write down some of the principal events from creation to the close of Old Testament history. Compare minor events with these as you proceed with your study.

(1) The Flood, B. C. 2348. Recorded in Genesis.

(2) The Call of Abraham, B. C. 1921. Recorded in Genesis.

(3) The Exodus, B. C. 1491. Recorded in Exodus.

(4) The Building of Solomon's Temple, B. C. 1012-1005. Recorded in I Kings.

(5) The Captivity of the Ten Tribes, B. C. 721. Recorded in II Kings.

(6) The Babylonian Captivity, B. C. 606-536. Recorded in II Kings.

(7) Close of Old Testament History, B. C. 434, when the book of Nehemiah was finished.

It will always be well to keep yourself located, that is keep in mind where you are chronologically while studying.

7. Study the successive events in regular order and make a record of the principal ones as you come to them, putting down Scripture references, and fix the events well in your mind by learning to remember and retain what you are studying. The habit of giving special thoughtful attention cannot be overestimated.

8. With tablet and pencil in hand, begin your reading and study of any historical book, and write down under proper headings:

(1) The countries, towns, mountains, seas, and ruins as you come to them in your reading. Make a clean sweep. Record every place mentioned, giving Scripture references.

(2) Also the great events, wars, famines, calamities.

(3) The prominent men and women, kings and rulers.

(4) The various forms of idolatry spoken of in the book.

(5) The various forms of government.

(6) And the various covenants recorded.

This habit and actual practice of noting down on tablet, and afterward tracing the geography on maps and looking up special topics from books in your library will be stimulating and give you special interest in what you are reading. Look up questions in your Bible dictionary and other standard reference books.

9. When you are through studying any of the historical books, put your material on tablet into permanent form by writing it with ink in a blank book, to be called your "Bible Study Book," and preserve it for future use.

We will say in conclusion, if you will carry out these suggestions, and give this method a test by reading one, two, three or four chapters per day regularly, as many as you have time to read, you will find new interest in Bible history, and you will gain a most valuable victory, viz., independent investigation. Hundreds of non-resident Bible students of Christian University, Canton, Mo., testify to the value of this method of studying Bible history.

Canton, Mo.

C. J. Burton.



## Correspondence

### CHICAGO LETTER.

The Disciples in general, and particularly those of Chicago, have cause for congratulation in that William Brooks Taylor has, after earnest deliberation, accepted the position of general overseer of the Chicago missionary work. No man could have been found who would better fit into the present situation. During the time E. W. Darst was city evangelist Bro. Taylor was his closest and strongest adviser and supporter, and in a large sense the manager of the business of the society. The continuity of the general plan hitherto followed is thus assured; but the strong independent personality of Bro. Taylor will infuse enough of new life and spirit to guard against mere imitation, which is always weak and unproductive.

The present incumbent knows Chicago, and this is a qualification which cannot be too greatly emphasized. Chicago is great and peculiar. Many men who have succeeded elsewhere have been buried in oblivion here. Evangelists who have gathered their hundreds in lesser cities have failed to gain their tens in this tumultuous city on the unsalted sea. They did not know the esprit de corps of Chicago. Again, Bro. Taylor is not afraid of Chicago. He looks her squarely in the face, makes his demands and fights for them, if necessary. He is tenacious. Endowed with a splendid physique, he can make large and persistent demands on his body, and he does. A prize fighter and a city preacher need a strong will and an iron body. Taylor has both. The motto of Chicago is "I Will." She loves to scorn and defeat those who do not know her and those who are afraid of her. Bro. Taylor came to Chicago seven years ago. He found a band of Disciples meeting on the North Side. They asked him to lead them. He did. Chicago, before granting him victory, made him prove his metal. She ignored, suggested great contrast with the large neighboring churches, demanded great pecuniary sacrifices of himself and wife; but Taylor's motto, as Chicago's, is "I Will," and he did. An active church of 450 members is the result, and the successful young preacher is embraced by the city that made him prove that he had the true apostolic zeal and aggressiveness.

The business ability of Bro. Taylor greatly aided the North Side church to its present efficiency. Chicago men are wonderfully absorbed in their own affairs. They have to be or be swept away by the merciless competition of the day. Accordingly the church that is being built up leans upon the pastor. Bro. Taylor can figure as well as preach—a somewhat rare combination. As city evangelist he will have a much better business support than the former evangelist because of our new plan of having seven business men in charge of all the business matters. Nevertheless there will be ample room for the exercise of this gift. He is a slave to no one plan. If defeated in one, he tries another, with the same beaming countenance as he previously wore, except that there is a little more of determination in it.

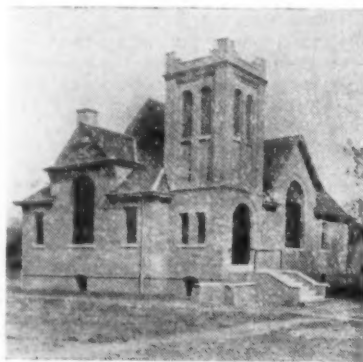
As a preacher he is positive, dignified, denunciatory of sin, self-poised, occasionally poetic, but most frequently he is straight forward in the presentation of the truth. As in his work so in his preaching

he magnifies his thoughts, and labors to get others to see them as he does. Here lies one of the chief causes of his success. The preacher who sees his work small or the thoughts of his sermon unimportant has ever and will ever fail. Bro. Taylor's preaching will not, by its brilliancy, attract Chicago. No such man preaches in her temples now. He is not a rare genius in the pulpit; to the initiated there are very few such. But he is consecrated, methodical, Biblical, helpful and quickening.

With the installation of Bro. Taylor to this most important work of evangelist a new day has dawned for the Disciples in Chicago. Although many excellent men have come and gone, the work remains and the Spirit of God never forsakes a needed work. Already new prophets are appearing, so that we can confidently say that God's work in Chicago as co-operated in by the Disciples was never so hopeful.

The work is a mammoth one. But Bro. Taylor, with the prayers of all Disciples, will go forth believing that, "God never puts on His ministers more than they can bear."

George A. Campbell.



NEW CHURCH AT INDIANOLA, ILL.

The cut herewith gives a view of our new church, dedicated Oct. 14th.

Less than two years ago A. R. Spicer, J. Fred Jones, F. W. Burnham and others started the work at Indianola. After a meeting of four or five weeks, a church was organized. We met in the opera house, and had preaching once a month. Soon a house of worship was planned, and on Sunday, Oct. 14, it was ready for dedication. Z. T. Sweeney was to have assisted, but found that he had a previous engagement for the same day. In the emergency F. G. Tyrrell was called, and the enterprise went forward. The house is a little gem. It is brick, with basement and auditorium, robing rooms and Endeavor room, and cost \$4,200. Over \$1,200 was to be raised, and as soon as

this was accomplished the house was set apart to the worship and service of God.

This is one of the wonders of our home missionary work. A year and a half ago we had nothing but a few members. Now we have a congregation of sixty, splendidly housed in a fine, new building. A. R. Spicer, who preaches for us once a month, follows the dedication with a meeting. Mr. Spicer has built a new house of worship at every place he has preached, and is now completing one for the second church of Danville, where he spends most of his time. The Indianola church has some of the best citizens of the county in its membership, and is very much alive. The church at Sidell adjourned its morning service to attend the dedicatory, and others came from Danville and the country around. H. L. Williams.

### ILLINOIS NOTES

Did you observe Illinois day and send an offering? We cannot do without an offering from your congregation and it will give if it is asked. Our brethren always do but there must be some one to ask for a gift. If you believe in Christ and Illinois send an offering.

I know a few of our brethren who have given over thirty thousand dollars to their political party. This is for the possibility of the postoffice or something of that nature. This shows that we have money and can give when we want to. Shall the Lord's cause suffer for lack of our liberality?

The treasurer of the Fairfield church has just issued a printed report giving the condition of the church in detail. He gives a list of contributors with the amounts given and this is right. It will make any member ashamed that has not borne his part of the burden. Publicity uncovers the sin of covetousness as well as other sins.

Our evangelistic service is entirely in the hands of the districts this year. The third, fourth, sixth, seventh and eighth districts will have evangelists in the field and this will utilize about all money coming to our treasury. The boards are composed of brethren who are alive to the service and the secretaries are doing systematic work. Our mutual work was never in so good shape as now, and with the unanimous co-operation of the ministry it will be easy to raise ten thousand dollars and enlist four hundred churches as contributors. There is one-half our ministry that never sends a contribution and yet they preach the commission of Jesus!

The brethren who support our state missionary work are satisfied with the service of the board but some brethren who never aid in any way think we ought to do more. The kickers never give and never did.



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"BABIES"  
A BOOK FOR  
MOTHERS.

Borden's Condensed Milk Co.,— New York.

Isaac Beckelhymer of the seventh district and J. J. Harris of the eighth district are genuine New Testament evangelists. They are now at work raising funds to carry forward the work after election. They are practical and faithful and should be supported without stint.

Stanford. J. Fred Jones, Sec.

#### TWENTIETH CENTURY MOVEMENT.

Dear Brethren: We are at the very door of the twentieth Christian century. We are conscious of great victories for righteousness in the past. We remember the wonderful advancement of the century just closing. And yet we are mindful that the spirit of the Master is by no means the all-pervading influence in the world. Gigantic evils have entrenched themselves. Materialism engrosses the hearts of the people. The sense of the presence of God has been lost even to many of those who are in the churches. Too often indeed the ministry has shown a spirit of rivalry and worldly ambition that has dishonored our Lord. In our own state the evangelization of the isolated districts is very largely neglected. The churches are doing but little to educate and equip a thoroughly qualified ministry. There is not a united movement of the Lord's army for the redemption of all the waste places of our beloved state.

Still, it seems to us that we are on the eve of a great religious awakening. While our churches are not actively co-operating as they should do, never-the-less they are at peace with themselves, and, under a strong ministry, have themselves become strong. The ministry of the state is congenial and is ready for a united movement. We are all conscious of our shortcomings; we are all eager for a deeper consciousness of the presence of God; we are all anxious to move our forces as one army that we may convince the world that Christ is sent of God.

Assured that you will cheerfully assist in any plans for advancement, we most heartily invite you, with all the ministers and churches of the state, to join us in a Twentieth Century Movement for the furtherance of our Master's kingdom in Indiana. There is great need for a united effort to evangelize the neglected parts of our state; a crying need is the complete and effective organization of our state forces; a great opportunity is offered, and a widespread demand is upon us, to make strenuous endeavors toward the equipment of an institution to prepare men for the Christian ministry. Surely these are occasions enough to demand a united movement.

We believe that this movement should begin with a gathering of the ministers of the state for prayer and conference, that by welding our hearts together in the fires of a common meeting for consecration and counsel the Lord may the more effectually work through us. Being intensely convinced that such a meeting is essential, we have therefore determined to call together the preachers of the state. It is sincerely hoped that everyone will respond.

We have thought November 20 and 21 an opportune time for holding such a meeting and Indianapolis the most accessible place for all. Free entertainment will be provided for all visiting preachers. The first session will be held at the Central Christian Church, Delaware and Walnut streets, Tuesday, No-

vember 20, at 2:30 p. m. Let everyone be present to join in the very first song and prayer.

When you decide to attend, please drop a card to Carlos C. Rowleson, 707 E. Thirtieth street, Indianapolis, that entertainment may be provided. This call is sent out by the unanimous vote of the Indianapolis Christian Ministers Association, and by the following brethren who have authorized their names attached to it:

A. J. Frank, Columbus.  
Ira Billman, Evansville.  
O. E. Palmer, New Albany.  
E. A. Cantrell, Washington.  
L. E. Sellers, Terre Haute.  
W. J. Russell, Rushville.  
P. J. Rice, South Bend.  
W. D. Starr, Noblesville.  
E. L. Frazier, Marion.  
J. O. Rose, Lebanon.  
E. Finley Mahan, Shelbyville.  
Chas. S. Medbury, Angola.  
J. F. Floyd, Kokomo.  
T. J. Clark, Bloomington.  
Wallace Sharp, Crawfordsville.  
J. H. MacNeill, Muncie.  
Geo. Darsie, Jr., Connersville.  
W. T. Groom, Wabash.

#### THROUGH CAR WINDOWS.

From Chicago to St. Louis over the C., B. & Q. takes the traveler through some of the most beautiful sections of Illinois and Missouri. We change cars at Galesburg, where C. H. White has been doing wonders for two years or more, and reach St. Louis in time for breakfast. Mrs. Tyrrell and Emily Edna, four years old, make part of the company on this trip, and I never had better traveling companions. (How dare I say anything else?)

St. Louis is suffering from a bad case of gang rule. The streets are very dirty, and large sections of the city unlighted. We worshipped at the old Central Sunday morning, and preached there at night. It was refreshing to meet a multitude of warm-hearted friends. The Preachers' Meeting was held at 10 a. m., Monday, in the office of the Christian Publishing Co. Prest. J. M. Kersey of Bethany, A. C.

Smither of California, W. E. Harlowe of Kansas, and Prest. D. R. Dungan of Canton were visitors. Prest. Kersey reports \$50,000 added to the endowment of Bethany College last year. Prest. Dungan has fifty young men preparing for the ministry.

W. E. Harlowe is assisting E. T. McFarland of the Fourth Church in a meeting; 50 have been added, 47 by confession. They expect to close Nov. 4th. Bro. Harlowe's lectures on Christian Science and Spiritualism proved taking features. S. M. Martin, the widely known evangelist, is living in St. Louis, and attending medical lectures. Prof. Carter, for many years on the faculty at Canton, also resides here. John Burns, the veteran, is still a regular attendant at the Preachers' meetings, and pastor emeritus of the National Orphans' Home.

Leaving familiar scenes and faces behind, Monday afternoon I took the Iron Mountain train for DeSoto, Piedmont, Poplar Bluff, and Doniphan, lecturing at each place on successive nights. R. N. Talbert, the enterprising young pastor at Doniphan, arranged this course, hoping to secure additional funds for their projected building. He will not be able to build a very tall steeple, but thinks he Bro. Talbert is a Lexington boy, and is well reported of.

The church at Piedmont is at present pastorless. Let some self-sacrificing man write Jos. Berryman about this work. E. J. Gantz runs down from St. Louis twice a month to preach for the DeSoto Church. The Poplar Bluff Church is flourishing under the very able ministry of J. T. Craig, formerly of King City, Mo. Bro. Craig has had experience as lawyer and editor, and is a man of fine personality. The town has grown prodigiously in the last ten years, chiefly on account of the development of the timber interests. The slopes of the mountains are covered with forests of oak, and the changing leaves, contrasting with occasional bits of green, present a flying panorama of nature's loveliness.

Frank G. Tyrrell.  
Poplar Bluff, Mo., Nov. 1, 1900.

## The Praise Hymnal.

"After two or three years' use of PRAISE HYMNAL, we have only praise for the book. As a standard hymn book I know of nothing to equal it. We have made good use of the splendid Scriptural Selections in Responsive Readings. If a person is looking for a complete book of praise they can do no better than select this book.

W. B. TAYLOR, *Chicago.*"

"THE PRAISE HYMNAL answers all the purposes of a church hymnal. It retains the best of the old songs and adds the best of the new. The book is admirably adapted to the various departments of Church Work, Church Worship, Sunday-School, Christian Endeavor and Revival Services.

J. N. JESSUP, *Little Rock, Ark.*"

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## CHINA LETTER.

## The Riddle.

Asia is the cradle of the human race. The anomaly is that the older she grows the weaker she is. In national and industrial, not to mention political, affairs, China is in the infant period of ignorance and helplessness. The causes of this travesty are not far to seek. Heathenism has crystalized the life of the nation and the result is seen today in the industrial stagnation, political corruption, social disorder and moral ruin of the nation which has threatened in its own downfall to incite universal war.

## The Answer.

The yellow drama is one of quickly shifting scenes. With amazing rapidity and startling character the events of the past few weeks have changed the whole situation in Peking, Nanking, Shanghai and Hongkong. The lifting of the veil from the celestial capital has revealed the plot. Imperialistic edicts inspired the insurrection. Manchu princes aided the dark design. It was a cruel, deep-seated and well-planned scheme to exterminate the hated foreign devil and drive him forever from the shores of Sinim. It has almost succeeded. China has been armed by Christendom. She welcomed this wind of civilization.

## Missions Paralyzed.

Bishop Graves made an address in ment has swept the provinces of missionaries. Those that remain are mostly those whose retreat was cut off. A few are under shelter at the larger treaty ports. Shanghai is the missionary rendezvous. After large numbers have gone home and a considerable number taken shelter in Japan, we have still more than a thousand missionaries in Shanghai.

Such a body of cultured and consecrated men and women cannot be inactive. Driven from home, subjected to shameless outrages and in many cases having lost everything in this world's goods, it would have been impossible for such a body to keep silence. Quiescence now would be criminal.

## Great Public Meeting.

At a great public meeting, specially called together for the purpose of "urging the home governments to make the proposed peace settlement a thorough one" the missionaries voiced their convictions in no uncertain sound.

Bishop Graves made an address in which he summarized the causes which led up to the great anti-foreign and insurrectionary movement. The spirit of the meeting was commendable. There is no cry for vengeance, but there is a beseeching cry for justice, that the highest officials who have instigated these crimes be lawfully tried.

## The Future.

The settlement will not be an easy thing. China has grievances with foreign powers. The high-handed seizure of territory by Germany, Russia, England and France has caused ill-will. The bulk of the retaliation has come upon the heads of the defenceless heralds of the Gospel. Although China has been provoked by the overbearing autocratic governments of the West, she must learn she cannot gain anything for herself, or her cause, by reverting to such barbarities and atrocities as have during the past few months staggered the civilized world.

## The Only Alternative.

China must reform or be recast. There

are no other alternatives. The danger signal is already hoisted. A patched-up settlement now will be disastrous to all future mission work. The action taken by our governments now means everything. Sixteen other missionaries have been massacred in Shansi, bringing the known total up to the brutal murder of 176 foreign missionaries. Hundreds are still said to be in hiding; they are reported to have endured terrible sufferings. Men, women and children refugees from land-grabbing and let that be the indemnity and compensation (?) instead of demanding wide-reaching reform, then our lot in China is sealed, our work a failure, and for us will be reserved the hardships and privations, blows and curses, and the nameless indignities that these sin-bound millions can heap upon us.

W. Remfry Hunt.

Shanghai, Sept. 18, 1900.

## STREET PREACHING.

Since the month of April, 1900, we have held 28 open air meetings at the corner of Clinton and Madison streets. As a result about 42 men have made a start for Christ; several of these have been immersed at different churches; 15 persons have asked for prayer by the unlifted hand; about 4,000 tracts have been distributed, and the Gospel has been preached to about 4,000 people during this summer at the above mentioned corner. Our little band, consisting of Brother and Sister Bert Atchison, Bro. N. K. Thompson, Bro. Parcell and some workers of different denominations, has made many earnest appeals to the different Christian Churches for workers, but only one church responded. Bro. W. P. Keeler of the Englewood Church came at one time with the male quartet and another time, Oct. 14, with the Sunday school quartet of that church. Bro. Keeler has taken a deep, earnest and active interest in this work, well adapted to it by his ability to hold the attention of the crowd, and we thank him and the young people deeply for their faithful help. I wish, and it ought to be, that the Christian Churches, UNITED, would start and establish a Christian Mission in the neighborhood of Clinton and Madison streets. One of our converts, a cripple, converted at that street corner, is now preaching the gospel in his native land, in Ireland. Some time, if The Century permits, I would like to give the wonderful story of his conversion in this paper. I am told that some of the brethren are criticising my work, because I am not preaching the Gospel. Brethren, quit criticising, and come help us work. I am a poor drunkard, saved by the grace of God, but my heart is filled with the love of Christ, and I hunger to see souls saved for Jesus. God grant that in this large city we may soon have an established Christian Slum Mission, supported by the many Christian Churches.

Paul Funck.

## IOWA C. W. B. M. LETTER.

The state board met Friday, p. m., Oct. 25, with our state president, Sister Haggard and plans were laid for the coming year. Our national board has a great work before it and Iowa's share of the responsibility must be a generous one. We hope to accomplish more than in any previous year of our history. The following watchword was adopted as our aim for this year: "200 working auxiliaries, 4,000 members, and \$8,000 for the

## DON'T GET THIN

Get fat; get nice and plump; there is safety in plumpness.

Summer has tried your food-works; winter is coming to try your breath-mill. Fall is the time to brace yourself.

But weather is tricky; look out! Look out for colds especially.

Scott's emulsion of cod-liver oil is the subtlest of helps. It is food; it is one of the easiest foods in the world; it is more than food; it helps you digest your food, and get more nutriment from it.

Don't get thin, there is safety in plumpness. Man woman and child.

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national treasury." In order to accomplish our aim we ask each auxiliary first of all to make a strong effort to be on the roll of honor.

Our state work forms the basis of all enlargement and we must lay a strong foundation that our growth may be permanent.

C. W. B. M. Day comes in this quarter. It is time now to begin to plan for it. We ask every auxiliary to observe the day by a public program. If the first Lord's day in December is not convenient then some other day, but do not fail to get the work before the church. Try to get all the new members possible, and ask for a generous offering. Other plans will be reported later.

A number of auxiliaries have not yet sent their separate reports. Please attend to this at once. Let us work and pray for results commensurate with the greatness of the cause for which we labor.

Annette Newcomer.

## HILLSBORO (ORE.) LETTER.

I had the privilege of attending the reception given by the First Church, Portland, Oct. 25, to Bro. Jure Hawk and family, and Bro. Lue Heue and wife. Bro. Jue Hawk will sail for China Nov. 30. He goes to Hong Kong to establish a medical mission, and in connection with that preach the Gospel. We have no mission in southern China, and that is where all the Chinamen from this continent and Australia land and he wants to be on the ground to save all to the church who are members. There are 160 Chinamen who are members of the church in this country and Australia. After a lapse of 12 years I had the pleasure of meeting Bro. J. H. Eshleman of Tacoma and hear him speak of the reception the Father will give the faithful. The mission in Port-



land is in charge of Lue Heue also a graduate from Dreck University. The C. W. B. M. can do no better work than to sustain this mission. To convert the Chinaman here is to convert China. May the blessing of God rest upon these men and lead them into yet greater usefulness.

R. H. Sickafoose.

#### PENNSYLVANIA.

The Pennsylvania Baptist anniversaries were this year held in Erie. An able body of men and women assembled and the work of the convention reached a high level. There were many things in the annual reports that must be interesting to the readers of *The Christian Century*.

Their State Missionary society reported total receipts for the year of \$14,866.87, raised mostly by offerings in the churches. Sixty-six missionaries were sustained in whole or in part during the year, supplying eighty-one churches and forty-one outstations. Five hundred and forty-two baptisms are reported as one result of this labor, with much pastoral and other effort. Six new houses of worship have been built in the state during the year. There are seven counties in the state, in which there are no Baptist churches, and a large number of towns. The society has a small building loan fund, with which it aids weak churches in securing homes, loaning the money without interest, to be paid back in ten annual installments.

One missionary is sustained among the Slav population of the Wyoming Valley, and the desire is strong to increase this branch of the work.

The growth in Baptist interests in the State in the past twenty years has been very encouraging. In 1880 there were 64,572 Baptists in the state. Now there are 112,000, or nearly double. In 1880 there were 569 Baptist churches. Now there are 737 churches, an average increase of eight churches per year. In that time the missionaries sustained by the state society have baptized 10,000 converts.

Some of the difficulties in the way of Baptist success are so pertinent to our own work that they will stand being quoted:

"As a mining and manufacturing state there is constantly being introduced into our population a large foreign element, and in many parts of the state the people are members of the church by reason of natural rights or infant baptism. In a certain part of our state there is a little Baptist Church nearly fifty years old, but little stronger than it was when organized, while in this same town there are thirteen churches of a single denomination. Without doubt Pennsylvania is a difficult field in which to produce Baptists, but as the past gives proof, they can be produced, though the soil be dry and unfavorable."

The same is true and even more pertinent to our work, in respect to the outlook:

"What will the harvest be in the twenty years to come? At the same ratio of progress we shall have 1,000 churches and 250,000 members. There is an under-current of Baptist sentiment pervading many communities unsettling long cherished views, and this is particularly true of ministers of Pedo-Baptist denominations. They are inquiring the way of the Lord more perfectly. The promised unity of Christ's people will be accomplished by the acceptance of the truth as it is in Him,

and here is the bright star of hope for Baptists. One Lord, one faith, one baptism! 'Let us not be weary in well doing, for in due time we shall reap if we faint not.'"

It will be seen by this that we are not the only people who are longing that "the promised unity of Christ's people may be accomplished by the acceptance of the truth as it is in Him," nor who quote with confidence: "One Lord, one faith, one baptism."

The Baptists sustain an able state paper, *The Baptist Commonwealth*, published in Philadelphia, the organ of their state missionary work. They have a vigorous State Education society, organized sixty years ago, which has given aid to about 1,000 students during its history. Its income for 1899 was \$9,354.83. Its beneficiaries are distributed among seven of the denominational institutions of learning.

M. B. Ryan.

#### HAGERSTOWN LETTER.

The Kansas City Christian Missionary convention has now become history. Excepting Cincinnati last year, it will go down on record as, perhaps, the largest and one of the most enthusiastic, spiritual and well-managed general conventions of our history. The welcome accorded the large delegation by the Kansas City Disciples and the entertainment given them was all that could be desired. The writer and his companions from Maryland were total strangers, but were never more graciously received and kindly treated anywhere than at Kansas City. There is, however, one criticism to be made touching the treatment of the convention by the Kansas City press. No national gathering of our people, within my knowledge, ever received so little notice and such miserably poor reports of its proceedings as the newspapers there gave us. Who should be censured for this ungracious treatment I do not know. I feel, however, that this treatment of our national convention by the press of a city in the very center of our strength and influence as a people, should not be allowed to go unnoticed. This is my only criticism, and this I believe to be entirely just to ourselves and to a large and interested public. The thousands of Disciples who could not attend the convention deserve to have full and creditable reports of the proceedings in the papers of the city where the convention was held; especially when these were paid for by hundreds of friends at the convention. It is to be hoped that the local management at Minneapolis next year will see to it that the press of their city treat our meetings better, and give to the public just reports of the same.

But the convention was a great success if not worthily reported. I do not think I ever enjoyed a trip and convention more, or received from them greater inspiration and profit. Several things impressed me greatly, and I feel that a statement of these impressions might be "worth while."

1. I was impressed first of all with the extent, richness, variety and beauty of our great country, the splendid and unequalled advantages of our modern civilization and our great obligation and responsibility to God and the world on account of these wonderful resources and privileges. If we accept the declaration of Paul on Mars' hill, namely, that God has appointed the seasons and the boundaries of nations, then we must admit with pride

and gratitude that He has chosen for us the most desirable place on earth and the best and noblest form of government ever enjoyed by any people. To prove unworthy of such a heritage or recreant to such a trust would be to dispise the goodness and mercy of God and outrage the memory of the great and noble patriots who have given their lives to make this nation strong and great, and keep her honor bright.

2. I was impressed with the power and all-sufficiency of the simple New Testament Scriptures to unite and hold together in one great and growing brotherhood, men and women of every land, and of widely different culture, thought and feeling. I never felt more profoundly the matchless beauty, simplicity and potency of the plea which the Disciples of Christ are making to a lost world, and a divided and distracted Christendom. The man who does not feel a thrill of delight and enthusiasm under the contemplation of so divinely beautiful and manifestly reasonable and scriptural a Gospel as that advocated by the Disciples of Christ must be unacquainted with it, or incapable of receiving such a thrill of religious joy.

3. I was impressed in the convention and by the reports of the different boards, with the increasing zeal and consecration of the people who are called of God to present so magnificent a plea to the world. We are beginning to awake to the meaning of discipleship and heeding the call of the great Head of the Church in a more worthy manner. God has fully honored our faith and rewarded our efforts. Our success has been limited only by our lack of faith in His word and consecration to His divine will.

4. I was impressed with the spirit of unity, fraternity and loyalty which seemed to animate all present. They were all of "one mind and one soul, striving together for the faith of the Gospel." Selfishness and self-seeking were conspicuously absent. I was never in a gathering where I felt the song "Onward, Christian Soldiers" could be more appropriately sung, especially the lines:

"We are not divided, all one body we,  
One in hope and doctrine, one in charity."

5. I was impressed with the personnel of the convention. No one who thought to observe the appearance and deportment of the crowds that daily packed the Armory hall and the men and women who addressed them, could fail to be impressed with the intelligence, spirituality, consecration and moral seal which were plainly evident there. As I looked on those great audiences I thought what a noble fellowship we are brought into by our faith in and loyalty to Jesus Christ! To be associated with so splendid a host of believers in Christ is no mean privilege or small honor.

6. Finally I was impressed with the fact that there remains yet very much land to be possessed for Christ; that ours is a great opportunity, today, amid the dying of creeds and the breaking up of ecclesiasticisms, to call men to the simple New Testament creeds and basis of fellowship; that God is ready and anxious to give us the largest possible success if we but take Him at his word and dare and do in His name and for His glory; and that therefore we ought to "attempt large things for God and expect large things from God" during the coming year. Will we do it?

P. A. Cave.

## VIRGINIA STATE CONVENTION.

The following is the program of the Twenty-first Annual Convention of the Churches of Christ in Virginia, to be held in Seventh Street Christian Church, Richmond, Va., November 13-16, 1900.

## VIRGINIA MINISTERIAL ASSOCIATION.

- Tuesday, November 13.
- Preliminary Statements on the Subject ..... Carey E. Morgan  
 9:30—Devotional Service.....J. A. Spencer  
 10:00—Annual Address of the President.....J. A. Dearborn  
 10:30—Subject for the day's discussion: "How to Present Our Plea for Christian Unity Most Effectively?"  
 10:50—(a) As to Undenominational Christianity—The Argument from the Scriptures ..... W. H. Book  
 11:10—Discussion—Five-minute talks. Led by ..... J. D. Hamaker  
 11:30—(b) As to the Financial Aspect..... O. B. Sears  
 11:50—Discussion. Led by ..... F. F. Bullard  
 12:10—(c) As to the Evangelistic Argument ..... Harry Minnick  
 12:30—Discussion. Led by ..... F. A. Hodge  
 12:50—Announcement of Committees and Adjournment.  
 2:15—Devotional Service ..... H. J. Dudley  
 2:30—(d) As to the Name.....C. P. Williamson  
 2:50—Discussion. Led by ..... L. A. Cutler  
 3:10—(e) As to the Creed.....S. R. Maxwell  
 3:30—Discussion. Led by ..... F. W. Troy  
 3:50—(f) As to Baptism.....F. A. Dearborn  
 4:10—Discussion. Led by.....Cephas Shelburne  
 4:30—Adjournment.  
 7:15—Devotional Service.....R. E. Withers  
 8:15—Address ..... C. A. Young
- VIRGINIA CHRISTIAN MISSIONARY SOCIETY.

Wednesday, November 14.

- 9:00—Quiet Hour ..... F. W. Troy  
 9:30—Remarks by President.....W. F. Fox  
 Appointment of Committees.  
 9:50—Report of the Board by the Secretary ..... E. N. Newman  
 10:10—Address—The Work of the Evangelist ..... J. W. West  
 10:40—Address—Spirit of Our Plea Evangelistic ..... J. D. Hamaker  
 11:10—Address—Missions and Spiritual Culture ..... J. T. T. Hundley  
 11:40—Address—Missionary Conscience..... W. H. Book  
 12:10—Announcements and Adjournment.  
 3:00—Devotional Service.....J. A. Spencer  
 3:15—Address—Loyalty to Our Church Schools.....J. N. Harman  
 3:35—Sunday-School Session. Led by..... B. P. Smith  
 Report of State Secretary of Sunday-Schools.  
 3:50—Address—What Constitutes a Good Sunday-School ..... W. R. Walker  
 4:05—Address—Relation of Sunday-School and Church, Each to the Other ..... H. D. Coffey  
 4:20—Address—The Sunday-School Teacher ..... A. J. Renforth  
 4:35—Address—Reverence in Sunday-School ..... J. C. Martin  
 4:50—Address—How to Increase the Efficiency of the Sunday-School..... Phillip Johnson  
 7:45—Devotional Service ..... S. H. Forrer  
 8:15—Address—The Church for the Twentieth Century ..... C. P. Williamson
- Thursday, November 15.
- 9:00—Prayer and Praise Service..... Cephas Shelburne  
 9:30—Report of Committees.  
 9:50—Conference—State Work.  
 11:00—Address—Need of Co-operation..... Harry Minnick  
 11:30—Address—Claims of State Missions Paramount ..... William Burleigh  
 12:00—Address—Outlook ..... W. J. Shelburne  
 12:20—Announcements and Adjournment.  
 3:00—Devotional Service ..... W. E. Powell  
 3:15—Report of Committees.  
 3:35—Christian Endeavor Rally. Led by State Superintendent.  
 Address—The Y. P. S. C. E.—What Is It?.....F. F. Bullard  
 3:45—Address—What Committees Are Needed and the Advantages of Their Work ..... Geo. R. Cheves  
 3:55—Address—The C. E. Reading Courses ..... Richard Bagby  
 4:05—Address—The Strength and Purpose of the Pledge ..... J. D. Hamaker  
 4:10—Report of State Superintendent..... H. F. Miley  
 4:20—Address—How to Spread the Endeavor Idea and Increase Its Usefulness ..... W. H. Book

- 4:30—Address—Twentieth Century Forecast for Christian Endeavor..... Carey E. Morgan  
 4:40—Address—The Lost Found..... W. J. Cocke  
 4:50—Address ..... Chas. M. Sheldon  
 5:25—Question Box.  
 5:35—Announcements and Adjournment.  
 7:45—Devotional Service ..... W. J. Cocke  
 8:15—Address ..... J. H. Garrison
- VIRGINIA C. W. B. M.

Friday, November 16.

- 9:30—Bible Study ..... Dr. C. A. Young  
 Opening of the Convention..... State President  
 Appointment of Committees.  
 10:20—Report of State Secretary..... Miss Gillie Cary  
 State Treasurer.....Miss Lula O. Phillips  
 Supt. of Young People's Work..... State Organizer ..... Mrs. F. F. Bullard  
 State of Missions—Newport News and Crewe.  
 10:45—Bible Lectureship Work:  
 Report of Chairman of Committee..... Mrs. R. H. Duke  
 Treasurer ..... Mrs. L. C. Daniel  
 Instructor ..... Dr. C. A. Young  
 11:00—Address on Bible Work..... Mrs. W. C. Hull  
 11:15—Fresh News from Our Mission Stations:  
 India ..... Miss Bessie Farrar  
 Porto Rico ..... Miss Agnes McCarthy  
 Mexico ..... Miss Janie Farrar  
 11:30—Conference on Young People's Work. Led by..... Mrs. F. F. Bullard  
 The Junior Leader.....Miss Shackelford  
 Junior Work in the Home..... Mrs. J. W. Frayser  
 Orphanage Work ..... Mrs. C. Q. Wright  
 What the Juniors Are Doing for India ..... Miss Bessie Farrar  
 Adjournment.  
 3:00—Praise Service.....Mrs. R. D. Tyler  
 Report of Committees.  
 3:20—Report of Committee on Future Work.  
 Discussion.  
 3:35—Conference on State Development. Led by ..... Mrs. Worley  
 Five-minute talks.  
 Systematic Giving.....Miss Lula O. Phillips  
 The Relation of C. W. B. M. to Junior Endeavor..... Miss Mary Hankins  
 How Shall We Arouse Our Women to Their Obligation to State Work..... Mrs. Crutchfield  
 Importance of "The Tidings"..... Miss Lillie Pearce  
 How to Help the Local Auxiliary..... Mrs. J. T. Jobson  
 How to Prepare a Paper..... Mrs. T. J. Bowles  
 How to Increase the Membership..... Mrs. Fowden  
 Exaltation of the Devotional Spirit in Its Meetings.....Miss Hawthorne  
 Relation of the Pastor to the Auxiliary ..... Carey E. Morgan  
 General Discussion.  
 7:45—Praise Service.....C. P. Williamson  
 8:00—Cost of Success.....Mrs. Carey E. Morgan  
 8:20—Address—India.....Miss Bessie Farrar

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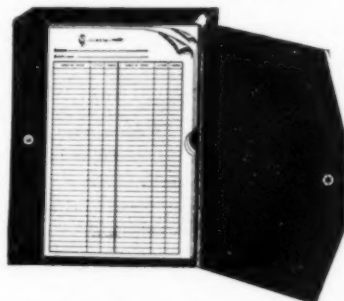
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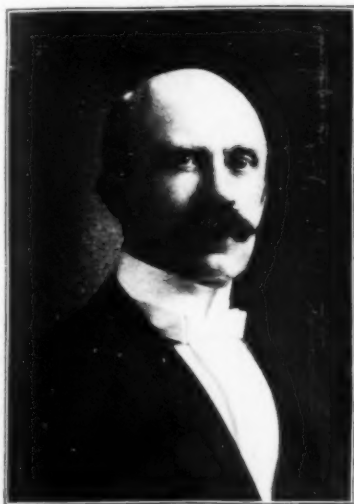
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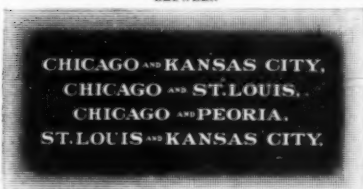
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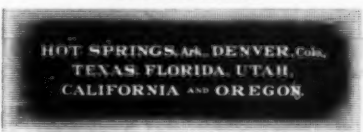
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